This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google books

https://books.google.com

THE LIBRARY
OF THE
UNIVERSITY OF MINNESOTA

Periodical Collection
CLASS
BOOK

Digitized by Google

J. H. Whittemore.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XXV.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1873.

UNIV. OF MINNESOTA LIBRARY

Digitized by Google

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

Digitized by Google

INDEX.

A Buried Christ, 220.
Affinities of the Risen Life, 31.
Antichrist, 15.
A Revived Ministry for the Last Days, 230.

Bible History, 1.
Boundless Inheritance, The, 139.

Christ, the Risen, 26.
Climax, the Grand, 269.
Consolation in Crucifixion, 357.
Consummation, The, 161.
Course of the World in Church and State, 13.
Courts of Ezekiel's Temple, 246, 328.

Damascus, 409.
Days we Live in, 23.
Divine Scripture, 1.
Doctrine of the Millennium, 13.

Egypt, 154.
Extracts—
- Assyrian Explorations, 405
- Beecher a Universalist, 99.
- Boston Infidelity, 100.
- Christian Union, 100.
- Christians engaged in the Drink Traffic, 99.
- Comprehension in American Churches, 94.
- Converted Priest on Italy and Italians, 95.
- Cuyler at F. Robertson's Grave, 94.
- Eastern Churches, 200.
- English Bible, 97.
- Englishmen not Israelites, 343.
- Ethics of Creed Subscription, 84.
- Exploration of Moab, 85.
- „ Palestine, 103.
- Ezekiel, Lessons from, 320.
- Fast Times, 306.
- Father Hyacinthe on France, 90.
- Fourth Kingdom and the Fifth, 387.
- French described by one of Themselves, 205.

Extracts—
- Growth of Atheism, 206.
- How Palestine has withered up, 98.
- Damascus, 409.
- Irvingite Revelation, 309.
- Isaiah, Notes on, 336.
- „ lxv., 383.
- Jesus and Josephus, 95.
- Letters from Edward Irving, 194.
- Many Antichrists, 83.
- Missionary's Visit to Babel, 307.
- Modern Infidelity and German Misticism, 82.
- More Spiritual Delusions, 311.
- Operatic Singing in Public Worship, 91.
- Outcasts of Israel, 82.
- Priesthood in Paris, 90.
- Pulpit Profanities, 310.
- Religious Thought in Oxford, 304.
- Relic Worship, 97.
- Romances of Modern France, 89.
- Rome of St Paul's days, 87.
- Romish Growth, real and fancied, 92.
- Social condition of Rome, 206.
- Trade of Modern Jerusalem, 102.
- Voice from the Sixteenth Century, 93.

First Resurrection, 18.
Future Events, 3.

Hebrew and Septuagint in Chronology, 236.
Hopes of the Risen Life, 32.
Hymns, Old Scottish, 412.

Isaiah xxxv. 134,
Israel's Cry in the Latter Days, 7.

Joys of the Risen Life, 32.

Life of a Justified Man, 42.
Look unto Abraham your Father, 33.
Love of the Risen Life, 31.

MAR 10 '36 Schmidt
647773

Mind of Christ as to Missions, 105.

Notes on Ephesians, 124.
Notes on Isaiah, 356.
Notes on Scripture—
A Change Coming, 279.
Age of Mechanism, 279.
Ancient Exposition of the Psalms, 284.
Coming of the Lord, 179.
Foreshadows of Antichrist, 53.
Harvest, 58.
Hope of the Church, 280.
Is Christ's Second Advent past, 277.
Motive to Watchfulness, 55.
New Creation, 165.
Solemn Facts, 168.
Spiritualism, 283.
Isaiah lxv. 383.
The Great Theme, 169.
The Four Kingdoms and the Fifth, 387.
Watch, 384.
Where is the Promised Kingdom of God, 51.

Our Last, 315.

Parallel Worth Pondering, 38.
Practical Hints, 6.
Premillennial Ideas, 5.
Poetry —
Comfort in Tribulation, 103.
Day of Satisfaction, 312.
Prayer Union Hymn for 1873, 207.
The Advent, 420.
Power of the Risen Life, 30.
Prophetic Study, 2.
Psalm xxiii., 372.

Redemption, 391.
Reign of the Thousand Years, 19.
Removal of First and Establishment of Second Sacrifice, 209.
Restoration and Glory of Israel, 20.
Revived Ministry for the Last Days, 230.
Reviews—
"Advent of Christ," by M'Intyre, 286.
Bardsley's "Illustrative Texts," 286.
"Blending Lights," by Fraser, 304.
Cachemaille on the "Marriage of the Lamb," 185
Reviews—
Close of 28 years' Association with J. N. D., 288.
Coming Events and the Coming King, 190.
"Christian Work," by Price, 192.
Ecce Concilium, the Great Revelation, 80.
Explanatory Commentary on the New Testament, 61.
"Heresies of the Plymouth Brethren," by Carson, 69.
Imauddeen, or the Searcher after God, 73.
Mystery of the Seven Churches, 303.
Notes on the Parables, 396.
Perfectionism and Holiness through faith, 300.
Personal Reign of Christ, 396.
Plain Thoughts on the Sealed Book, 187.
Principles and Practices of "Brethren," 397.
Ritschl's History of "Justification and Reconciliation," 80.
Scriptural Truths, 64.
"Second Advent," by Price, 74.
Special Teaching of the Plymouth Brethren, 77, 181, 294, 400.
The Little While of the Saviour's Absence, 74.
"Wiles of Satan," by Krause, 66.

Risen Christ, The, 26.

Second Coming of Christ Himself, 17.
Security of the Risen Life, 30.
Science and Earth's Future, 368.
Swedenborgianism and the Lord's Coming, 146.
Swedenborgianism on the Second Coming, 255.
Sympathies of the Risen Life, 131.

The Future the Day of Christ's Presence, 137.
This the Day of Christ's Absence 136.

Waiting for the Hope of Righteousness, 142.
Watch, 389.
Weighty Character of the Doctrine of the Millennium, 21.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1873.

Art. I.—SKETCH OF PROPHETIC TRUTH.

I. DIVINE SCRIPTURE.

Each word in the Bible, so far as we have it now as when written at the first, was dictated by God the Holy Ghost; Num. xxiii. 5; Prov. xxx. 5, 6; Jer. xxx. 2; Mat. v. 18; 1 Cor. ii. 12, 13; 1 Thess. ii. 13; 2 Tim. iii. 16; Rev. xxii. 19.

Being inspired, *all* Scripture must be read without partiality or exception, and diligently searched into—Isa. viii. 20; Acts xvii. 11, 12; John v. 39; Rom. xv. 4; 1 Thess. ii. 13; 1 Thess. v. 21; 2 Pet. iii. 2.

Revelation has respect to the glory of Christ, as much as to the welfare of man, and we should never study it with a view to the latter, yet overlook the former; Rom. xv. 4; James i. 23; 2 Tim. iii. 15–17; Luke xxiv. 27; John xvi. 13, 14; Acts x. 43; Rev. v. 9; Rev. xix. 10.

Like any other book, the Bible has to be interpreted literally, unless when there exists an obvious necessity for a figurative meaning; Deut. xxvii. 8; Deut. xxx. 11; Ps. xii. 6; Ps. xix. 7; Prov. xxii. 19–21; Hab. ii. 2; Matt. xv. iii; Matt. xv. 10; Luke i. 3; Luke xxiv. 44; 2 Cor. i. 13; Rev. xi. 29.

II. BIBLE HISTORY.

History is the narration of past events; and the history we find in the Bible is the most ancient, as well as the most com-

Digitized by Google

prehensive we possess; Gen. i. 1; Num. xiii. 22; Dan. vii. 1–28; Rev. xxi. 1.

A striking feature of Bible history is, that whilst the central figure in it is the Jews, it embraces all the great nations of the world, and is the standard by which we estimate all other histories; Gen. x. 1–32; Deut. xxxii. 8; 2 Kings xx. 17; Ezra i. 1–6; John xi. 48.

It must also be borne in mind, that Bible history demands special attention, *first*, as being the history of the world *for* the Church, and *next*, as being the history of the Church *in* the world; Isa. xliii. 3, 4; Isa. lxvi. 10, 11; Dan. ii. 35–44; Micah iv. 2; Zech. viii. 7–13; Matt. xiii. 33; Luke xii. 49; Rom. xi. 11, 12.

III. PROPHETIC STUDY.

Prophecy has to do with events, scenes, and persons, which lay in the future at the time they were described; and it may be viewed by us now either as fulfilled or unfulfilled; Josh. xxiii. 15; Isa. xlviii. 6; Ezek. xii. 25; Hab. ii. 3, 4; 1 Pet. i. 10–12; Rev. iv. 1; Rev. xxii. 6.

From the Bible itself, and from other records, it can be shown that many predictions have come to pass—and this is what we term *fulfilled prophecy;* Josh. vi. 26, compared with 1 Kings xvi. 34; 1 Kings xiii. 2, compared with 2 Kings xxiii. 16; 2 Kings vii. 1, compared with verse 18–20; Mal. iv. 5, compared with Matt. xvii. 10, 11; Acts xi. 27–30.

There is not a kingdom, nor dynasty, nor race, mentioned in history which does not furnish instances of fulfilled prophecy; and these should be carefully studied as bearing on the truth of revelation—Gen. ix. 25; Africa cursed in Ham—Ezek. xxix. 8–16; Egypt to this day is desolate—Ezek. xxvi. 2–6; and Tyre is now a barren rock—Zeph. ii. 13–15; and till of late even the site of Nineveh was unknown—Micah iii. 12; and Jerusalem is in heaps with its inhabitants scattered over all the earth—Rev. ii. and iii.; and there is no Church now in Asia Minor.

If not a few predictions, both in the Old and the New Testament, have come to pass, there are others, for the accomplishment of which we still are looking, and to these we give the name of *Unfulfilled Prophecy;* Isa. xlviii. 6, 7; 2 Kings x. 10; Jer. xxviii. 6; Ezek. xii. 25; Dan. ix. 2; Dan. x. 1; Dan. xi. 35; Dan. xii. 4–12; Zech. vii. 7; Matt. v. 18; Heb. x. 36, 37; Rev. xi. 2, 3; Rev. xxii. 10.

Unfulfilled prophecy is not only a subject we ought to investigate, but it would seem that the study of it is fraught with

Digitized by Google

peculiar advantages; 2 Chron. xxvi. 5; Matt. xxiv. 15; Luke xii. 56; Luke xxi. 25–36; 2 Peter i. 19–21; Rev. i. 3; Rev. xxii. 7.

An express promise is given that the Holy Ghost will assist us in the study of unfulfilled prophecy, and show us how it bears on the glory of Christ; John xvi. 13, 14.

The events of unfulfilled prophecy are the chief things which interest the hosts of heaven; 1 Pet. 10–12.

All Christian hope and holiness stand connected with what unfulfilled prophecy tells us will yet be done upon the earth; Matt. xxiv. 42–44; Luke xii. 35, 36; Rom. viii. 22–24; 1 Cor. i. 7, 8; Phil. iii. 20, 21; 2 Tim. ii. 12; 2 Pet. iii. 14; 1 John iii. 2, 3.

There is no reason for believing that scripture prediction is more difficult to interpret than scripture doctrine; Deut. xxix. 29; Jer. xxv. 4; Ezek. iii. 10; Amos. iii. 7; Micah iii. 8; Dan. x. 2; Dan. xii. 10; 1 Cor. ii. 9–13; 2 Pet. iii. 10; Jude 17. And the name of "Revelation," or Unveiling, or Apocalypse, given to the book which relates to the future, implies that God wishes us to know what is yet to be.

When the language made use of is plain and simple, we ought never to prefer a spiritual import to the literal, without the best reason; Deut. xxvii. 8; Deut. xxx. 10, 11–14; Neh. viii. 7, 8; Hab. ii. 2; John xi. 14; John xvi. 25–29; Gal. iv. 24; 1 Tim. iv. 1.

Fulfilled prophecy will greatly assist in interpreting unfulfilled prophecy; and by comparing predictions in the Old Testament with events in the New, the past may be a key to the future; Isa. liii. 1–9, compared with Isa. lxiii. 1–6.

IV. FUTURE EVENTS.

Some predictions have been accomplished only in part as yet; and in regard to a few, we cannot say precisely whether they should rank as past or future; Isa. xlviii. 9–22; Ezek. xx. 34–44; Mal. iv. 5; Matt. xvii. 11; John i. 21; 1 John ii. 18.

There are epochs, and events, and scenes which, beyond a doubt, have not up to this moment emerged, and which yet must occur, ere the dispensation closes; Isa. xix. 21–25; Dan. xii. 11, 12; Luke xxi. 24; 1 Cor. iii. 15, 16; Rev. x. 7; Rev. xi. 1–15.

It is all but universally admitted that the Jews will be brought back from their long dispersion, and established in the land of their fathers; Jer. xxxiii. 7–26; Ezek. xx. 34–40; Zech. ii. 10–12; Rom. xi. 2–28.

Digitized by Google

Scripture evidently points to an era when righteousness and peace shall cover the earth, and which is to last a thousand years; Ps. xxii. 27, 28; Ps. xxxvii. 11; Isa. xlv. 8; Isa. lx. 11; Zech. xiv. 9; Mal. i. 11.

No one denies that Christ Jesus will again leave the heavens, where He now is, and reign in power and glory; Dan. vii. 13, 14; Mark xiii. 26; 1 Cor. iv. 5; 1 Thess. iv. 16; Heb. ix. 28; 2 Thess. i. 10; James v. 7; 1 John ii. 8; Rev. i. 7.

A resurrection and a judgment are also, in some sense, recognised and looked forward to by all who believe the Scriptures; Job xix. 26; Dan. xii. 2; Matt. xxii. 30, 31; Luke xiv. 14; Acts xxiv. 15; 1 Cor. xv. 42–53; Heb. ix. 27; Rev. xx. 11, 12.

Finally, we all admit that beyond the crisis of resurrection and judgment there lie heaven and hell; Isa. xxxiii. 24; Isa. lx. 19; Matt. xxv. 41–46; Luke xvi. 23; Luke xxii. 29; Col. iii. 4; 1 Thess. ii. 12; 1 Pet. i. 3, 4; Rev. xiv. 9–11; Rev. xxii. 14.

In regard, then, to the general outline of unfulfilled prophecy and its more important branches, there is considerable agreement among all who take the Word of God for their rule; and it may remove a prejudice with reference to the study of this subject, if we bear in mind that we cannot believe in a resurrection or a judgment at all, without committing ourselves to a theory as much as any premillennialist. The traditional interpretation may be right, and the other wrong; but still both are no more than theories, and we are free to adopt either according to the evidence which can be adduced in support of it; 1 Cor. ii. 9–11; 1 Thess. v. 21; 2 Pet. i. 20; 1 John iv. 1.

V. PREMILLENNIAL IDEAS.

The difference between premillennialists and others has reference partly to the character of the events which are yet expected; but as much to the order in which these events will occur.

The world, instead of becoming better, as intellect develops, and civilisation advances, will grow worse as the end approaches; Ps. ii. 1, 2; Dan. vii. 10; Matt. xxiv.; Luke xvii. 26–30; Luke xviii. 8; Luke xxi. 34–36; 2 Tim. iii. 1–5; 1 John v. 19; Jude 18; Rev. xiii. 3.

Israel shall be brought back to their own land—Judea become fertile—Jerusalem rise again—and a new temple be built; Gen. xii. 7; Isa. xi.; Jer. xxxi. 10; Ezek. xxxvi. 24; Zech. xii. 6, 7; Zech. xiv. 9–16; Mal. iii. 11, 12; Rom. xi. 25–36.

Digitized by Google

All the evil which overspreads the earth will in the end be gathered under one head, and the last Antichrist shall war against all righteousness; Dan. vii. 23–26; Dan. viii. 19–25; Dan. xi. 23; 2 Thess. ii. 3–10; 1 John ii. 22; Rev. xii. 12.

A time of tribulation may then be expected, and a storm of judgment shall sweep the earth; Isa. xiii. 11–13; Isa. xxxiv. 1–4; Jer. xxv. 32, 33; Ezek. xxi. 26, 27; Joel iii.; Matt. xxiv. 6–8.

The Son of Man suddenly hangs out his sign in the heavens, and comes to earth with His saints; Isa. xix. 1; Zech. xiv. 1–6; Matt. xxiv. 29, 30; Heb. ix. 28; Matt. xxiii. 39; Luke xxi. 25–28; Luke xxv. 31, 32; Acts i. 11; Acts iii. 19, 20; 1 Thess. iv. 16; Titus ii. 13; Jude 14; Rev. i. 7; Rev. xix. 14; Rev. xxi. 7–12–20.

Having left the throne of His Father, Jesus descends into the air with the saints who had died; and whilst the bodies of such are raised, those who were alive are transformed; Job xiv. 14, 15; Ps. xc. 3, 4; Isa. xxvi. 19; Luke xiv. 14; Luke xx. 34–38; Rom. viii. 23; Phil. iii. 11; 1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17; 2 Thess. i. 10; Rev. xx. 4, 5.

Hitherto, since the Fall, Satan has been prince of this world, and his power was great even as his malice; but at length he is bound and shut up; Isa. xxiv. 21, 22; Luke x. 18; Rev. xii. 7–12; Rev. xx. 1–3.

Leaving the air, Jesus sets up His throne in Jerusalem, and reigns as Kings of kings; 2 Sam. vii. 12–16–24–26; Ps. lxxxix. 26, 27; Isa. vi. 7; Isa. xvi. 5; Jer. xxiii. 5–8; Hosea iii. 4; Micah iv. 7; Zech. xiv. 9; Matt. xix. 28; Mark xi. 10; Rev. iii. 21; Rev. xix. 11–16; Rev. xxi. 3.

The redeemed Church shall also have a kingdom, and share the dominion and authority of Christ; Ps. xlv. 6–9; Isa. xxxii. 1; Dan. vii. 22–27; Dan. xii. 2–7; Matt. xix. 28; Luke xxii. 29, 30; 1 Cor. vi. 2, 3; Jude 14, 15; Rev. ii. 26, 27; Rev. iii. 21; Rev. v. 10; Rev. xx. 4–6; Rev. xxii. 3.

Special favour will be extended to Israel, and the Jews shall have pre-eminence as in former days; Isa. li. 9–11; Isa. lx. 9, 14; Ezek. xxxvii. 24; Micah iv. 8; Rev. vii. 9, 10.

The earth now enjoys a blessedness which it had not known through six thousand years, for Satan and the curse are held in restraint, even though sin and death are not abolished as yet conclusively; Isa. xxxv. 1–10; Isa. lxv. 17–25; Isa. lxvi. 22–24; Hosea ii. 14–18; Hab. ii. 14; Zech. ix. 9, 10; Matt. vi. 10; Acts iii. 12; Rom. viii. 18–22.

The devil is bound during a thousand years, but at the close of that millennium he is loosed again; and as at the be-

Digitized by Google

ginning he got possession of earth by cunning, now in the end he tries to seize it by force; Isa. lxiii. 1–6; Ezek. xxxviii. 1–7; Ezek. xxxix. 1–7; Micah iv. 11–13; Zech. xii. 1–14; Rev. xx. 7–9.

As the earth was once purified by water, so eventually shall it be purified by fire, and for the last time; Ps. i. 2–4; Ps. cii. 25, 26; 2 Peter iii. 7–12; Rev. xx. 11.

The mystery of sin, which has now lasted for seven thousand years, is brought to a perpetual end by the general resurrection and the final judgment; Ps. xcvi. 13; Isa. xxx. 33; Dan. vii. 10–12; Matt. xxv. 31–46; John v. 28, 29; Acts xxiv. 15; Heb. vi. 2; Jude 6; Rev. xiv. 9–11; Rev. xx. 10–15.

Sin, and death, and the devil, and change, are no more for ever now; but it is heaven, with unspotted righteousness and eternal glory; Ps. xlv. 1–17; Isa. lxv. 17–25; 1 Cor. xv. 24–28; 2 Pet. iii. 13; Rev. xxi. 1–27; Rev. xxii. 1–21.

VI. PRACTICAL HINTS.

It is neither wise, nor safe, nor necessary to fix dates, and speculate on numbers, as we have not the materials meanwhile for settling these questions; Deut. xxix. 29; Matt. xxiv. 32–36; Mark xiii. 32; Acts i. 7; 1 Thess. v. 1, 2; Rev. xvi. 1–15.

Difficulties, which it is not possible at present to remove, will attach to any view that may be taken of unfulfilled prophecy; but, on the whole, the preceding statements, it may be held, are liable to fewest objections; Matt. xxv. 15; John xiv. 29; Acts xvii. 11; 1 Cor. ii. 9–12; 1 Pet. i. 10–12; 2 Pet. iii. 16.

Everything in the state of the world, as well as the various intimations of Scripture, when put together, should impress upon us the thought that Christ may come suddenly, and soon; Matt. xxv. 6; 1 Thess. v. 1, 2; Rev. i. 1; Rev. xxii. 20.

If carefully weighed, and clearly understood, and cordially embraced, the views which have been set forth ought to be accompanied with the most salutary results; Matt. xxv. 6; Luke xii. 39, 40; Phil. iv. 5; 1 Thess. v. 4–8; James v. 7–9; 1 John ii. 28, 29; 1 John iii. 1–3; Rev. xvi. 15.

Whatever be the light in which we view the future,—the advent of Christ, and the destiny of our world,—let us, above all things, see to this, that we are one with the Son of God by faith; so that when He who is the life shall appear, we may appear with Him in glory; Ps. ii. 6–12; Isa. lv. 6, 7; John xi. 25; John xiv. 6; 1 John v. 12; Rev. vii. 13–15.

Digitized by Google

Art. II.—ISRAEL'S CRY IN THE LATTER DAY.

Isaiah lxiii. and lxiv.

From the beginning of this 63d chapter, we find an unbroken run of prophecy to the end of the book. It is Israel that speaks, or is spoken of, during these four chapters; and the first verse of the above chapter contains the question of incredulous amazement, which the first glimpse of the appearing of the Son of Man calls up. It reminds us of Saul's question in similar circumstances, "Who art thou, Lord?" (Acts ix. 5). So, astonished Israel, looking on Him whom they had pierced, asks—

"Who is this that cometh from Edom,
With dyed garments from Bozrah;
This that is glorious in His apparel,
Travelling* in the greatness of His strength?"

This question regarding these two localities carries us back to the 34th chapter, where the same names occur and the same scenes are depicted—

"For my sword shall be bathed in heaven;
Behold it shall come down upon Idumea,
And on the people of my curse to judgment.
The sword of Jehovah is filled with blood,
It is made fat with fatness—
With the blood of lambs and goats,
With the fat of the kidneys of rams;
For a sacrifice to (or of) Jehovah is in Bozrah,
And a great slaughter in the land of Idumea."

That this is the literal Edom and Bozrah seems unlikely from the first four verses, which predict a judgment far more universal, and destined for some far greater kingdom than that of Edom—

"The indignation of Jehovah is upon all nations,
And His fury upon all their armies;
He hath delivered them to the slaughter.
And all the host of heaven shall be dissolved;
And the heavens shall be rolled together as a scroll,
And all their host shall fall down,
As falleth the leaf from the vine,
And as dropped fruit from the fig-tree."

---

* Gesenius makes this "with head thrown back" like a majestic conqueror. Lowth makes it "marching on;" Stock, "striding on." The word occurs only five times, Isa. li. 14; Jer. ii. 20; xlviii. 12 (twice); and the passage before us. Stock says it means to stretch or spread out; Gesenius, "to bow down." The latter seems the more correct and acknowledged sense; and if so, may the passage not be "bending beneath the abundance of his strength?"

Digitized by Google

It is to this passage that our Lord seems to refer in Matt. xxiv. 29–33; and still more decidedly John in Rev. vi. 12, 17. The falling stars, the heavens rolled as a scroll, the falling figs, the molten and shattered hills, identify the scene of Isaiah with that of John. And putting together the following expressions, which may not at first reading strike us, the scenes and times are still more fully identified—

"The indignation of Jehovah, and His fury" (Isa. xxxiv. 2).	"The wrath of the Lamb, . . the great day of His wrath is come" (Rev. vi. 16).

Just as the Sennacherib of the prophet foreshadows a greater than he, and as his land and city, Assyria and Nineveh, foreshadow another land and city,—so is it with Bozrah and Edom. Bozrah, Nineveh, Babylon, were the three metropolitan centres of enmity to Jehovah and to Israel; so are they used to typify greater cities and to predict deadlier enmity against the Church of God. In the last days, men shall be found going in "the way of Cain," "running greedily after the error of Balaam," and perpetrating anew "the gainsaying of Korah;" so shall they be seen filling up the wickedness of Bozrah, Nineveh, and Babylon.

It is not the Lord's coming that is here predicted, but some of the "terrible things in righteousness" which are to be executed by Him after He has come. His saints have already been caught up into the clouds to meet Him in the air, and He along with them (Ps. cxlix. 6–9) is seen returning from the infliction of one of his acts of "vengeance upon the heathen and punishments upon the people."

Israel asks, "Who is this that cometh from Edom?" He answers—

"I that speak in righteousness,*
Mighty to save!"

Israel asks again in wonder—

"Wherefore art thou red (Edom) in thine apparel,
And thy garments like the treader of the wine-press?"

Messiah replies—

"I have trodden the press alone;
And of the people no man was with me.†
Yea, I have trodden them in mine anger,—
Yea, I have trampled them in my fury,—
Yea, their blood has been sprinkled on my garments,
And all my raiment have I stained."

---

* See chap. xlv. 23; which explains and illustrates the "speaking in righteousness."

† "Peoples," but not necessarily "Goyim," nations, Gentiles.

Digitized by Google

Thus He answers the question as to the stains upon His garment, and tells whence the blood has come. The leader or general of an army seldom mingles in the actual fight, and his raiment is not stained as is that of the common soldier. But this great Captain was left alone, and had to fight the whole battle Himself, at once soldier and general. Thus were His garments stained. This passage is that referred to in Rev. xix. 11, 16, where, though the description of the Mighty Conqueror is fuller, the scene is the same. His "vesture is dipt in blood," and "He treads the winepress of the fierceness and wrath of Almighty God."

Then He gives His reasons for these terrible acts,—this "strange work." Though "fury is not in Him," yet there are times when the righteousness of long pent-up vengeance must come forth—

"For the day of vengeance is (or was) in my heart (lxi. 2),
And the year of my redeemed is come (lix. 20);
And I looked, but there was none to help,—
And I was astonished, but there was none to uphold.
Therefore my arm brought me salvation,
And my fury it upheld me:
And I have trodden down the people in mine anger,
And I have made them drunk in my fury,*
And I have brought down their strength to the earth."

Now Israel takes up the note. They recognise in this Triumphant Conqueror the long-rejected Messiah; they say, "This is our God; we have waited for Him: this is Jehovah; we have waited for Him,—we will be glad and rejoice in His salvation" (xxv. 9). They look to Him whom they have pierced, and mourn; they say, "Blessed is He who cometh in the name of the Lord." For what follows is Israel's confession and pleading. Remembering past mercies and sins, they humble themselves under the hand of God—

"The mercies of Jehovah I will record,
The praises of Jehovah! †
According to all that Jehovah has recompensed us,
And the greatness of His goodness to the house of Israel,
Which He hath recompensed them
According to His tender mercies
And the abundance of His loving-kindnesses."

The above verse (7th) with what follows may be a continuation of Messiah's words, speaking concerning Israel, and recapitulating God's gracious dealings with them, as a pledge of

* The figure here resembles that of Ps. lxxv. 8; Isa. li. 17, 22; Jer. xxv. 15, 17; Lam. iv. 21; Ezek. xxxiii. 31, 32; Hab. ii. 16.

† This passage, though uttered by a single voice, is in the name of the whole nation.

Digitized by Google

future blessings; or it may be the prophet's words pleading with Jehovah for his nation; or it may be the believing remnant of Israel reminding Jehovah of the past, and reckoning on His love for the time to come. Whoever is the speaker, the sense is the same; and the words thus run on,—

"For He said,"—

That is, Jehovah once spoke thus to the fathers, and now in the day of Israel's distress He speaks again in the same strain, looking down upon and yearning over those who are still beloved for their fathers' sakes—

"Surely, they are my people,
Children that will not prove false."

They are mine! They will hold fast their allegiance to me.

"So He was their Saviour.
In all their affliction He was afflicted;
And the angel of His presence saved them.
In His love and in His pity He redeemed them:
Yea, He bare them and carried them
All the days of old."

He took them up and brought them out of Egypt. He carried them as an eagle her young, or a shepherd his sheep, all through the desert—

"But they rebelled,
And vexed His Holy Spirit."

By their murmurings and unbelief again and again provoking Him, grieving His Spirit continually—

"Therefore He turned to be their enemy,
He Himself fought against them."

But He does not give them over wholly to destruction: He calls to mind past days and past love—

"Then He remembered the days of old,
Moses and His people."

He asks, concerning former days and former miracles—

"Where is He who brought them up from the sea,
He, the Shepherd of His flock?
Where is He who put His Holy Spirit in the midst,
Causing to march at Moses' right hand
His glorious arm?
Dividing the waters before them,
To make for Himself a name for ever,—
Leading them through the depths
As a horse in the open plain, not stumbling,
As the ox lying down in the valley,
The Spirit of Jehovah made Him rest."

Then, at the close of the 14th verse, we have a summing up of the preceding reminiscences—

Digitized by Google

"So didst Thou lead Thy people
To make to Thyself a glorious name."

Here ends the recital of former mercies,—the argument on which the prayer that follows is founded

"Look down from heaven and see,
From the dwelling of Thy holiness and Thy glory!
Where is Thy zeal and Thy strength,
The yearning of Thy bowels
And Thy mercies towards me?
Are they restrained?"

This 15th verse looks almost like a change of speaker, and might be understood as the voice of Messiah, the Intercessor, interposing to plead for them. Then Israel (or the prophet) proceeds—

"For Thou art our Father,
Though Abraham know us not,
And Israel acknowledge us not.
Thou, O Jehovah, art our Father,
Our Redeemer; from everlasting is Thy name."

Then Israel (or the prophet) expostulates with God in a strain which we often find in the prophets. It looks almost like presumption, yet it is holy boldness—

"Why dost Thou make us to err, O Jehovah, from Thy ways?
Why dost Thou harden our hearts from Thy fear?
Return for the sake of Thy servants,
For the sake of the tribes Thine inheritance."

Israel then reminds Jehovah how imperfectly the covenant has been hitherto fulfilled,—how brief has been their occupation of the promised land—

"For a short hour they possessed it,
The people of Thy holiness.
Our adversaries have trodden down Thy sanctuary.
We are from of old;
Thou didst not rule over them,
Thy name was not called upon them.

Then there goes up the fervent eager cry for Messiah's advent with which the next chapter begins. It reminds us of the concluding verses of the Revelation, "He who testifieth these things saith, Surely I come quickly. Amen! Even so, come, Lord Jesus."

"Oh that Thou wouldest rend the heavens,
That Thou wouldest come down,
That before Thee the mountains might flow down;
As fire kindles fuel,—
As fire causeth waters to boil;
To make known Thy name to Thine adversaries
Before Thee, that the nations might tremble
For Thy doing terrible things,

Digitized by Google

Which we looked not for.
Thou camest down,
Before Thee the mountains flowed down.
Yet, from of old,
Men have not heard,
They have not perceived by the ear,—
Eye hath not seen,
O God, beside Thee,
What He doeth for him that waiteth for Him.
Thou meetest him that rejoiceth
And him that worketh righteousness,
In Thy ways who remember Thee.
Behold Thou wast angry, for we sinned.
In them is continuance (perpetuity),
And we shall be saved."

That is, Thy ways and purposes are unchangeable, and we shall be saved. "I am the Lord, I change not; therefore, ye sons of Jacob are not consumed."

"And are like an unclean thing,
All of us;
And like a filthy garment
All our righteousnesses;
And we fade as a leaf,
All of us;
And our iniquities like the wind have taken us away.
Yea, there is none that calleth on Thy name,—
That stirreth up himself to take hold of Thee;
For Thou hast hid Thy face from us,
And hast consumed us by our iniquities."

Thus Israel confesses sin, and mourns over her apostasy from Jehovah, the God of her fathers. Thus she bemoans her desolation, and looks round on her condition as on a withered leaf tossed to and fro by the wind. Then she pleads again, in language the most plaintive and urgent that was ever used by man—

"But now, O Jehovah!
Thou art our Father;
We are the clay,
And Thou our potter,
And the work of Thy hand are we all!
Be not wroth, O Jehovah, exceedingly,
And do not for ever remember iniquity.
Behold, look upon us, we pray;
We are all Thy people.
Thy holy cities are a wilderness,
Zion has become a wilderness,
Jerusalem a desolation;
Our house of holiness and beauty,
In which our fathers praised Thee,
Is burnt up with fire,

Digitized by Google

And all our pleasant things are a waste.
Wilt Thou at these things refrain thyself?
Wilt Thou hold Thy peace?
Wilt Thou afflict us very sore?"

Such is Israel's cry in the latter day. Into the details of the prophecy we do not enter. Some of the links it is difficult to connect. But the tenor of the passage it is not difficult to discover. Some parts of it seem the prolonged cry of ages during the desolation of the land and the lying waste of the temple; but much of it points to the scenes of a coming age—an age the commencement of which may be very near. For the darkness that is deepening over Israel, and the chaos into which all nations and churches are falling, say to us, "The time is at hand." "When ye see these things come to pass, lift up your heads, for your redemption draweth nigh."

Art. III.—THE DOCTRINE OF THE MILLENNIUM.*

This is a most weighty doctrine. What is to be said concerning it may be grouped under these heads:—The Course of this World in Church and State; The Antichrist; The Second Coming of the Lord: The First Resurrection; The Thousand Years' Reign; The Restoration and Glory of Israel; and the admonition, warning, consolation, and hope thence to be derived for every Christian.

I. *The Course of this World in Church and State.*—The development of universal history. How shall it be if the world is to continue? Shall things perpetually improve, or become worse? What shall the end be? These are questions upon which all worldly wisdom can give us no answers, or, at best, very uncertain, dark, and unreliable ones; but with reference to which, as in every other case, the Word of God is a light to our path. Happy he who lays it to heart and builds upon it! Our Lord and Saviour, after that He ascended into heaven, and sat down at the right hand of God, has foretold us how the course of things respecting His kingdom shall be, and what shall be the end of the same. Very especially has this been done in the Revelation of John. That is properly, as stated in the first verse, a revelation of Jesus Christ, to show unto His servants that which must come to pass speedily, which He sent by His angel to His

* Translated from J. Nissen's "Unterredungen über den Kleinen Katechismus Luthers" in the *Prophetic Times.*

Digitized by Google

servant John, who attested the Word of God and the testimony of Jesus Christ: "Blessed he who readeth, and those who hear the words of the prophecy, and observe the things which are written in it, for the time is near."

It is a false, wide-spread idea, to which we yield quite too readily, that the Gospel, once introduced into the world and embodied in the Church, must now ever more and more impregnate and pervade everything with its blessing: state, art, science, and civilisation; and that just in this way a universal renovation of the world is to be brought about. But the Holy Scriptures everywhere and throughout, in all the prophecies, as well in the Old Testament as in the New, present a very different conception of things. Daniel beholds the fourth and last worldly monarchy which came in with the advent of Christ, under Augustus (chap. vii. 7), as a dreadful and terrible beast, artful and with human eyes, and a blaspheming mouth. And, as in Rev. xiii. and elsewhere, this same "beast" again comes before us, we learn from Daniel that this is the world-power, and that worldly affairs are chiefly denoted by it; for we must interpret the pictures of the Revelation according to the entire presentation of the prophetical books of the Old Testament. John also sees (chap. xii. 1) a woman, which is the Church of God; for both Testaments contemplate God's covenant with men as a marriage. In chapter xvii., this same woman comes before us again, but is now come to be an adulteress; that is, has forsaken her lawful Lord, become untrue to him, and fallen away from him. Yea, she sits upon the beast; that is, the Church has apostatised, and given herself to serve the world, and become worldly; the world-power also lays aside its hatred to Christendom, and becomes outwardly Christian. The Church and its members should let their light shine into the darkness of this world, and be a transforming power, by means of which all humanity should become pervaded with and partaker of its own essence and divine life. But the world-power and the Church enter into partnership with each other. The apostate Church does not testify enough; does not resist sin enough with the Word of God, which is the proper sword; does not enough condemn earthly tastes and feelings; and does not enough point men heavenward. Her Lord Jesus Christ, and the goods and blessings of His house, to the majority of her members, are not their one and all. Alas! how many follow the ways of the world, and forget that they are pilgrims and strangers here; fear the world's frown, and seek after its applause; to

Digitized by Google

whom honour, riches, and pleasures of this life appear to be the only things worthy their efforts. The Word of God is not the one and all to them, but by its side, and often more esteemed by them, is the wisdom and science of earth. This conformity with the world, this living of the worldly life, and this leaning upon the world and its favours, is what constitutes the woman's adultery, and is the great and weighty sin of the apostate Church of God. The world also, for its part, rewards her for it with goods, money, and honour. Now, where such a state of things exists, and who will deny that such is largely the case, whether we take the Evangelical or the Catholic Church, whether in respect of the Pope, the emperor, the king, or the preacher, teacher, citizen, and peasant, there is the adulteress who sits upon the beast, there is a secularised Christendom and a christened world, and both together shall be most fearfully judged, as the Revelation of John further shows. It is therefore our great business, in these last times, first of all to save ourselves from this untoward world, that we may not perish with it, and then also to save others.

II. *The Antichrist.*—Christ nowhere says that the world shall continually increase in love to Him and His affairs, and that enmity toward Him shall after a while entirely cease; but, on the contrary, that it shall become more and more intense, especially in the last times. So the Word of God foretells already in Daniel vii. 25, where it is prophesied that in the fourth empire there shall come one who shall speak blasphemous things against the Most High, and shall wear out the saints of the Most High, and think to change times and laws (chap. xi. 36). And he shall do according to his will, and he shall exalt and magnify himself above every thing, and speak dreadful things against the God of gods, and shall prosper until the wrath of God is accomplished, for it is determined how long it shall be. Also in chapter xii. 1. Quite the same concerning these last troublous times, only still clearer, is prophesied in the Apostolic Epistles, especially in 2 Thess. ii. There the Apostle says (ver. 1, 2) that the day of the Lord and His coming was not yet then so near—(ver. 3), that that day should not come except there come a falling away first, and the man of sin be revealed, and the son of perdition. Thus, before the second coming of the Lord, there was to be an apostasy, whose prolific vastness is more closely described in the succeeding verses. This apostasy shall be specially manifested in some particular man, who is called the man of sin, for the reason that his

Digitized by Google

whole nature throughout is sin, and that he promotes sin in others; and the son of perdition, because he shall go into perdition, and draw others with him into the same. He is also (ver. 4) an opposer; that is, one who sets himself in opposition to God and everything that is good and holy. Hence this man is elsewhere in the Scriptures called the Antichrist (1 John ii. 18). "Little children, it is the last time," that is, we are living in the period of the fourth and last empire; "and ye have heard that Antichrist shall come;" and in ver. 22, "He is Antichrist that denieth the Father and the Son." Quite in harmony with Daniel is it said in 2 Thess. ii. 4, "He exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." Furthermore, this entire period in which this Antichrist, this king, domineers, is described as a period in which sin is fearfully potent (1 Tim. iv. 1). "The Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. (2 Tim. iii. 1). "In the last days perilous days shall come" (Thess. ii. 9). Antichrist's working is after the working of Satan, with all power and signs and lying wonders; and because they received not the love of the truth that they might be saved, God shall send them strong delusions, that they should believe lies. What the man believes and loves, that shall he be; they have not believed nor loved the truth through which God wished to save them, but had pleasure in lies and errors; so shall they also receive the rewards and punishments of the same.

In Matthew xxiv. 3, the disciples inquire concerning the signs of the Lord's coming, and the Lord gives them as the signs (ver. 5 and 24) the coming of false prophets and false Christs (ver. 6, 7), wars, tumults, famines, pestilence, hatred and persecution towards true Christians (ver. 10–12), offences, faithlessness, enmity, unrighteousness, and waning of love; to which is added (ver. 37, 38) carnal unconcern, as it was in the times of the flood, when they ate, and drank, and made merry with each other. But in this last and deepest extremity (Luke xxi. 28), the true people of God are to rejoice and lift up their heads for the reason that their redemption is at hand. For (2 Thess ii. 8) the Lord shall consume the wicked one (the Antichrist) with the spirit of His mouth, and shall destroy him with the brightness of His coming.

During this time, also, shall the Jews be persecuted (Dan. vii. 21, 25). This is a matter of course, for a true Israelite

Digitized by Google

can never take part in the worship of the beast. The common distress shall bring closer together the people of God of the Old and of the New Testament, against this new heathendom; and with that is bound up the conversion of Israel (Rom. xi.) In these great straits shall Israel inquire after his God and Messiah, and if they then shall see Him coming in the clouds, they shall also rejoice and say (Matt. xxiii. 39), "Blessed is He that cometh in the name of the Lord!"

III. *The Second Coming of Christ Himself.*—When the pride of Antichrist, and the self-security and fearful sins of the world, as well as the straits and griefs of God's people, have reached their highest point, then shall Jesus Christ be revealed from heaven, to make an end of the course of this world, and to establish His glorious kingdom upon the earth. There is a distinction to be drawn between Christ's coming, in this instance, and the final judgment. Concerning His coming to set up the kingdom of His glory on earth, we may read in Rev. xix. 11–21; Dan. ii. 34; vii. 9–14, 26, 27. The same coming is spoken of at many places by the ancient prophets, where they prophesy of the blessedness and peace of the Messiah's time; for example, Isa. ii. 2–4; xi. 11; Ezek. xxxvi. 23–31; Micah 1, 2; Zech. ii. 4, 7, 8; ix. 9. It isiii. to this coming the Lord refers Matt. xxiv. 29, as distinguished from xxv. 31. The expression "coming of Christ," in the New Testament, has a much wider signification than in ecclesiastical and modern language. This revelation of the Lord will doubtless be a visible appearing. They shall *see* Him coming in the clouds of heaven with great power and glory (Matt. xxiv. 30). He shall come in like manner as ye have *seen Him go into heaven* (Acts i. 11). He cometh with clouds and every eye shall *see* Him (Rev. i. 7). The Church of God passes out of its concealment, in which it now finds itself, as an invisible Church. Your life is hid with Christ in God, but when Christ, who is your life, shall appear, then shall ye also appear with Him in glory (Col. iii. 3, 4). The entire scene is full of magnificence. The Lord comes as Judge and King, and with Him the heavenly host (Rev. xix. 11–16); at the same time mighty movements in the world of nature occur (Rev. vi. 12; xi. 19; Matt. xxiv. 29; Isa. xiii. 6; Joel iii. 3; Zech. xiv. 5).

One of the first things which the Lord shall do, when He appears, is the overthrow of the beast and false prophet The antichristian world-power goes into perdition (Rev xvii. 8, 11; Gal. vi. 8). The appearance of Christ is of itself enough to make an end of Antichrist and his dominion, as

Digitized by Google

Paul says (2 Thess. ii. 8), and shall destroy him by the brightness of His coming. The Antichrist and the false prophet shall be cast alive into the lake of fire, into hell. With that, once for all, is this beast-business done away; the world-powers, in the relations held by them 'till that day, shall cease; history shall take quite another character; and, in the place of the beast-kingdom shall come in the kingdom of the Son of man and His saints—the kingdom of God.

IV. *The First Resurrection.*—Christ comes visibly, and departed believers also come with Him, and come forth from their invisible state (2 Thess. i. 10). Besides, it is necessary that they should be clothed with bodies, in that the entire man, body and soul, goes into the glorified life. This is the first resurrection, concerning which Rev. xx. 4–6 treats in contradistinction from the second, at the general judgment in Rev. xx. 12, 13. In this first resurrection all the martyrs have part, according to ver. 4. As they became most like Christ in death, so shall they also be in glory. Then, also, all who have not worshipped the beast, and thus separated themselves from the common world. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (ver. 6). Of this first resurrection the Lord treats in Luke xiv. 14, where He speaks of "resurrection of the just." Paul, also (1 Cor. xv. 23), distinguishes three stages of the resurrection: first, Christ; afterward, they that are Christ's, at His coming; afterward, the last, namely, the general resurrection. Touching the first resurrection, is also the passage in 1 Thess. iv. 16, "The dead in Christ shall rise first;" and in Phil. iii. 20, 21.

Then the still living saints shall be changed, the old body, without dying at all, passing over into the glorified body (1 Cor. xv. 51–53; 2 Cor. v. 4). According to this last text, Paul entertained the hope that he might, perhaps, live to be taken in this way; and thus this change is not first and only to occur at the end. Clothed with the new and glorified body, then can also take place what is written in 1 Thess. iv. 17, "We which are alive and remain, shall be caught up in the clouds to meet the Lord in the air, and thus shall we be always with the Lord." These resurrected saints, and these glorified saints, now pass, with Christ, into the heavens; for the unglorified world cannot yet be the locality of the glorified Church. From the heavenly regions shall the saints now reign with Christ over the earth for a thousand years. They

Digitized by Google

are priests of God, because they serve God day and night in His temple (Rev. vii. 15). A new dominion is introduced into the world; namely, that of Christ and glorified men, who, through redemption, have become all that they are.

V. *The Reign of the Thousand Years.*—What concerns the earthly side of this reign is summed up in the Old Testament, in Dan. ii. 35, 44; vii. 13, 14, 27; and what concerns the super-earthly side, in the New Testament, in Rev. xx. 1–6. The kingdom of God appears with Christ (Matt. xii. 28). It extends itself in a hidden manner spiritually in the world. "The kingdom of God is within you." It came to the Gentiles, by the Church, for the most part after the destruction of Jerusalem (Matt. xvi. 28). But properly the kingdom of God, in royal glory, first comes with the second coming of Christ, and after the judgment upon Antichrist (Luke xix. 11, 12, 15). The Saviour also teaches us to keep praying with reference to this kingdom, "*Thy kingdom come.*" Nor is this now only the eternal state of blessedness after the final judgment, in which the perfected kingdom must needs eventuate (Matt. xxv. 34), but what has already been an earthly, Israelitish, but, indeed, not a fleshly kingdom of glory; as also the prophets have always painted it, whom Christ nowhere contradicts in this particular, but whose predictions he approbatively assumes (Matt. xix. 28; Acts i. 6–8). Just as earnestly as we must be on our guard, on the one side, not to go beyond the Scriptures (against which the 17th Article of the Augsburg Confession cautions) in picturing out this doctrine; just as little, on the other hand, dare we understand spiritually the plain words of Holy Scripture, and so condemn it.

The principal proof-text is Rev. xx. 1–6. The first thing to take place is the binding of Satan (ver. 1–3). As with the death of Christ the accusations of Satan in heaven ceased (Rev. xii. 7–12), thus, in the millennium, his dominion on earth is at an end. So long as the devil still rules in the darkness of this world, we all live in an atmosphere that is poisoned and impregnated with deadly elements (Eph. ii. 2). Is the prince of this world, who works in the children of disobedience, and the god of this world, who blinds the eyes of them that believe not, that they see not the true light of the Gospel, now bound and out of the way? Then sin has lost much of its power, and goodness may more freely develop itself.

The next thing is the government of the earth by Christ and His glorified Church. As these glorified saints are alike

Digitized by Google

kings and priests (Rev. i. 6; v. 10), so shall their government be a priestly government. In the place of the Satanic rule, shall come an administration, not of men who still live in the flesh and seek the indulgence of their own pleasure, nor yet of good angels, arbitrarily put into authority, but of glorified men, who themselves have become what they are only through the power of redeeming grace. In them shall it be known what Christ, by His grace, can and desires to accomplish for men. The same attraction which the possessions, power, and pleasures of this world now exercise over the mind and heart, shall then be exercised by the blessedness of the glorified Church. With true delight shall all then submit to obey the priestly kings, and Jesus their Head (Ps. cx. 3; Hab. ii. 14).

In this millennial kingdom there cometh a true and God-serving rest. Secular and spiritual jurisdiction are no more distinguished; the world shall delight itself in God; all art and science, all intercourse, shall be alike Christian and worldly, for the kingdom of the world has become the kingdom of our Lord and his Christ (Rev. xi. 15). In the millennium, Christianity shall reach its full external victory; be unconditionally acknowledged by all potentates and magistracies; be the most blessed perfection of all occupations and situations of life, as they all, from the highest to the lowest, shall be grounded and sanctified in the Lord (Zech. xiv. 20, 21). Wars, also, shall cease, and nature itself shall participate in the pervading blessedness (Isa. lxv. 20–22).

VI. *The Restoration and Glory of Israel.*—Along with the coming of Christ, apostate Christendom shall be judged and overthrown, and His true people have been gathered with Him in the sky; or, in the language of Revelation, the beast, and the adulteress, which is great Babylon, and the false prophet, and those who worship the beast, shall be destroyed; and the Lord's Bride hath gone to Himself (Rev. xxi. 2, 10). The people still living upon the earth are then either Jews or heathen, the same again as it was at the time of our Saviour's ascension. But with mighty energy still as then can Christianity now work. Then began the Church, now shall begin the kingdom. We assume that the Jews and heathen have already heard of the Gospel before the appearance of Christ, then the visible coming of the Lord in His glory, the overthrow of the antichristian power, the rapture of the saints, and the cessation of all fanatical proceedings on earth, must all make a deep impression upon the peoples

Digitized by Google

who survive and see it. Now, then, the veil of Moses (2 Cor. iii. 14, 16), and the covering which has been upon the people (Isa. xxv. 7), shall be taken away. Israel again comes into the foreground, and here are fulfilled the manifold predictions concerning Israel's conversion and restoration to the beloved land: (Rom. xi. 25), "I would not, brethren, that ye should be ignorant of this mystery, that blindness in part [a great part] is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved;" that is, when the elect number of the Gentiles in the Christian Church have been brought in (Luke xxi. 24), when the times of the Gentiles shall be fulfilled, then all Israel as a people shall be saved. Of this conversion and restoration of Israel all the prophets are full; for example, Lev. xxvi. 31–45; Deut. xxviii. 62–68; Isa. ii. 2–4; xi. 11; Ezek. xxxiv. 23–31; Hosea ii. 16–25; especially Zech. xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son." Also Ps. cx.; Ps. ii. All these and many other prophetic texts declare, that Israel shall go back to his own country, sin shall be vanquished, the knowledge of the Lord shall fill the entire land, and God dwell by His Messiah among His people. Israel thus seeking and finding his Saviour, the heathen also shall of themselves come to Him, and their delight shall be to walk in the light of God. In Acts iii. 19–21, Peter exhorts, "Repent, and be converted, that the times of refreshing may come from the presence of the Lord, when He shall send Jesus Christ, whom the heaven must receive until the times of restitution (restoration) of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Subsequent to the time of this remark (Acts i. 6), the disciples asked in so many words, "Lord, wilt Thou at this time restore again the kingdom to Israel?" What the Lord promises to His disciples as the reward of their faithfulness (Matt. xix. 28, and Luke xxii. 28–30), also has reference to this time: "In the restoration (palingenesia, restoration), when the Son of man shall sit upon the throne of His glory, ye also shall sit on twelve thrones, and judge the twelve tribes of Israel."

VII. *The Weighty Character of this Doctrine.*—Inasmuch as the Holy Scriptures speak of this matter in so many places, it must needs be of importance to us. To whom should it not be a satisfaction to glance into the unsearchable judg-

Digitized by Google

ments and ways of God, and into the depths of the riches both of His wisdom and knowledge.

When, then, shall all these things come to pass? We know not. It does not pertain to us to know the times and the seasons which the Father hath put in His own power (Acts i. 7). But this does pertain to us, and this should we do, to know the signs of the times given us in God's Word; to be sober and considerate, to observe, to watch, that we may escape all these things, and to stand with joy before the Son of man.

We deduce from this subject a special consolation. We behold, alas! often, that our efforts in behalf of the kingdom of God are not crowned with the success which we would naturally and rightfully expect from the Gospel as the Word of God. Hence we readily become sluggish, weary, and doubt the divine word of promise. But this is a wrong way of looking at things. It is not to be questioned that Christianity has done much to soften, establish, and to improve things; but the office of the Church is not to convert and renew the world, but to save out of the world which lieth in sin as many as it can. To this end it is necessary, above all, that every member of the Church should give vigorous testimony for Christ, in thought, word, and life—that Christians should shine as lights in the world. This is now the office of every true disciple. The world's conversion, and the bringing of Christianity into full dominion, is a matter which belongs only to the Lord.

We, therefore, also derive from this subject an admonition and warning for ourselves. The Lord has expressly said, in speaking of these things, "Remember the word which I spake unto you." "Take heed that no one deceive you;" that is, that ye may not be condemned in the general ruin. "He that shall endure unto the end, the same shall be saved." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass," namely, the judgments which shall befall the godless world. "Stand fast, and hold the traditions (the things delivered to us in the Holy Scriptures) which ye have been taught." "Go not after them." "Thou shalt not follow the multitude to do evil;" testify; stand by the word of God. And if evil men should even become worse, keep to what you have learned.

As to hope, the apostle admonishes to be joyful in it. And for this we have every reason, for we know now surely, that the Lord will triumph over all His foes. "The Lord is not

Digitized by Google

slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9). The concluding words of the Holy Scripture are, "He which testifieth these things sayeth, Surely I come quickly. Amen. Even so, come, Lord Jesus."

Art IV.—" THE DAYS WE LIVE IN."

On all hands it is acknowledged that these are wondrous days. Statesmen, philosophers, poets, divines, and thoughtful men in all ranks of life, admit and confess that this age has characteristics, marked and almost unprecedented in their character. As "coming events cast their shadows before," so the strangely ominous features of these days would seem to indicate that we are probably on the eve of some vast change.

1. "These days" are distinguished pre-eminently for excitement, activity, and genius. The human mind was never so active. The world has never moved with such rapid strides as it is moving now. "Progress" is the universal watchword. Steam and electricity have almost annihilated time and distance. The completion of the Pacific Railroad and the Suez Canal, with other gigantic undertakings yet to follow, will, ere long, tend to make the world one vast city. The laying of a new cable "from Europe to America," awakens no more interest now, in general, than the latest murder or railroad accident. Already additional "cables" across the Atlantic are talked of. A new railroad, to connect Europe with India, it is said, is seriously contemplated; while California, not to be outdone by the Old World, has established the "Aerial Navigation Company," and expects to render the Pacific Railroad useless. Surely, as Carlyle said, "the age of shams is past."

2. The rapid increase of religious knowledge and activity, is one of the characteristics of these days. The prophet's words are fulfilled before our eyes, "Many shall run to and fro, and knowledge shall be increased." At the French Exposition, held at Paris two years ago, there were specimens of the Bible in more than two hundred languages. In the last sixty years wonderful progress has been made in preaching the Gospel to all nations. Over a million and a half of souls have been hopefully converted in India, Burmah, China, Turkey, the Islands of the Pacific, and elsewhere, through the labours of Christian missionaries. There is scarcely a nation unreached

Digitized by Google

by the messengers of the Gospel of peace. Nor is the activity at home less noticeable. The growing union among the Evangelical Churches; "the running to and fro" in Christian conventions, "Sunday-school conventions," and kindred agencies, as well as the efforts of earnest laymen, both in Europe and our own country, to reach the masses with the Gospel, are among the most noted signs of these days.

3. In the political world we find our times distinguished for great political changes and revolutions. The great upheavings in Europe in 1848 are not forgotten. Moreover, the present generation has witnessed the opening of China and Japan to commerce and the Gospel; the unification and freedom of Italy; the consolidation of Germany; the establishment of permanent reforms in Austria; the liberation of the serfs in Russia; and, more recently, an overturning in Spain, of which the end is not yet; while last, but not least, the recent revolution in the character of our own domestic affairs. And, at the present moment, there is a state of unrest and turmoil among the nations, ominous of still greater changes in the future. A prominent *French* journal recently remarked that Turkey alone was not "the sick man" now, *but all Europe.* "From the shores of Portugal to the palace of Czars," agitation, unrest, dissatisfaction, and change, universally prevail.

4. It is, moreover, a noted sign of these days, that, notwithstanding great and unprecedented religious activity, formalism, scepticism, false religion, irreligion, and immorality fearfully abound, and are rapidly increasing. It would seem as though both the good and the evil were culminating. Whether the world is growing better or worse, is an open question. Of one thing the writer is fully satisfied, that our public speakers and leading men greatly err when they give us rose-coloured pictures of the age, and tell us that Time's great conflicts are nearly over. It is a great mistake to confound *progress* with piety. There is no true religion necessarily in railroads, telegraphs, or the inventions of genius for lightening labour, but rather the contrary, even the worship of mammon. Indeed, there is reason to believe that they only intensify human selfishness. Let any earnest Christian ask himself, as he looks over the religious world, "Is there a growing holiness in all our Churches? Are Christians becoming less and less covetous, selfish, worldly? Is the line of separation between the Church and the world becoming more and more marked?" We fear the honest answer will be, "No!" There never was a time when there was so much *profession;* and, yet, at the same time, when the standard of individual piety was so low. Amusements, cus-

Digitized by Google

toms, fashions, and beliefs, utterly at war with the spirit and teachings of Christ, are being adopted and defended to an extent that is alarming.

Is it any wonder that, with pride, caste, fashion, and formalism in our churches, scepticism so widely prevails? Yet the scepticism of these days is quite different from that of the last century. It is not the coarse, vulgar system of Voltaire and Paine. It *praises Christianity,* and thinks the Saviour, in many respects, *a model.* But it is the same godless system, only under a new name. And yet it is this eclectic system that has recently received the sanction of some of the best-educated minds in Boston, and *on which* it is proposed to build the Church of the future. Three-fourths of the secular literature of the day is tainted with it. Its advocates are legion; from Emerson, who writes stately articles in the *Atlantic Monthly*, to the miserable penny-a-liner who writes " the last sensation " of love and murder for the benefit of the people.

It is noticeable, also, in this connection, what bold demands infidels, spiritualists, and others, are making, and to what lengths they mean to go. Dr Patterson, of Chicago, a few months ago, in *The Christian at Work*, presented an array of argument and figures, so far as the attempt to break down the sanctity of the Sabbath is concerned, perfectly appalling.

He says:—" It is not the mere rabble who are the most active in this war, but their best-educated men. . . . The editors of three of our English dailies advocate the abolition of the Sabbath as a day of rest. . . . It appears to me this malignant opposition to any recognition of God, to His worship, to His Sabbath, and to His Bible, is the beginning of that last manifestation of ungodliness foretold by Paul."

It would be superfluous to show, in this connection, the rapid strides that Romanism, Spiritualism, and other false systems are making for the overthrow of evangelical truth, and the control of the country. " He that runs may read." So far as Romanism is concerned, the recent action of the New York Legislature for the support of sectarian schools; the rapid increase of its churches, nunneries, and institutions; the confident tone of the leading men; the million of dollars or more spent yearly for the perversion of the freedmen of the South (for political ends), are all indications of the most serious and momentous character.

As for Spiritualism, whether its boast of increase be true or not, there can be but one opinion respecting its fruits. Bitter and sad these fruits are, and, beyond all estimate, wretched upon the morals of the nation. In *The Religio-Philosophical*

Digitized by Google

Journal, February 20, 1869, is this outrageous statement:—"In licentiousness we find an outcropping of the God-element in man. It seems somewhat difficult to attain the end desired, and to make plain to all that vice may be virtue, and discord harmony. We do say, however, that virtue is one condition, vice another; *both equally commendable in the sight of God.*" Is it any wonder that, with such teachings as this, the flood-gates of immorality are opened, and vice and crime, of the deepest dye, stalk broadcast in open day? Is it any wonder that, under the plea of "Reform" and "Rights," such insidious teaching obtains, that the laws of marriage are being relaxed, the number of divorces yearly increasing, dishonesty, licentiousness, murder, unheard-of atrocities, darken the columns of all our papers, till one trembles over their influence in our families?

To some this may seem a dark picture; but to those who look for light out of the darkness, and life out of the midst of death, and who see no hope for the complete redemption of this fallen world but in the administrations of the returning Redeemer, there is nothing in this picture but what might be expected. Surely it would seem as if the Saturday evening of the world's long, dreary week was upon us, and that the dawn of the blessed Sabbath cannot be far distant. Wherefore, let us gird up our loins and be sober. While we "sigh and cry for the abominations" that are around us; while we weep as we think of the multitudes of souls deluded, and destroyed, and rushing on to a hopeless eternity; while we look with dismay upon the incoming flood of vice and worldliness, let us not neglect *present duty.* "Occupy till I come," is the Saviour's command. Waiting, looking, longing for the heavens to open and reveal to us our Lord, let us nevertheless, as the days darken and the clouds thicken, be more than ever in earnest to hold up Jesus, to disseminate His truth, and, through divine grace, pluck as many souls as possible from the everlasting burnings,—so, working and waiting, shall we be prepared to welcome our King, and to have Him place upon our brow not a starless crown, but one sparkling with many jewels.—*Prophetic Times.*

Art. V.—THE RISEN CHRIST.

Man did all that he could to hinder the resurrection of the Son of God. He had succeeded in slaying the Prince of life; and he is resolved that, if he can help it, the dead shall not arise. Samson is in prison, and must be kept there. The

Digitized by Google

great stone, the watch, the Roman seal, are all proofs of this determination.

But he knows not his Prisoner. He might as well bind the whirlwind with a cord of silk, or shut up the lightning in one of his chambers, and say to it, Thou shalt not go forth. Death itself, stronger than man, could not hold its prey. Ere the dawn of the third day, the earthquake shook the tomb,—the earthquake of Psalm xviii. 6, 7,—the angel of the Lord descended, the stone was rolled away, the seal was broken, and the dead came forth.

Even His own believe not that He will rise. They will not try to hinder His resurrection, but, treating it as a thing incredible, they act as those who believe that all is over, and that the cross has destroyed their hopes. They will not close the sepulchre, nor seal it; nay, they will roll away the stone and break the seal: but this is only to anoint Him for His final burial; it is not the expression of hope, but of despair.

But the tomb of the Son of God is the place of light, not of darkness; of hope, not of despair; of life, not of death. They come to look on the dead, they find the living. The seekers of the crucified Jesus find the risen Son of God. The *garments* of death are all that the tomb contains; the linen clothes, still stained with blood, and the carefully folded napkin—folded by angels' hands, if not by His own. They had brought their myrrh, and aloes, and spices, to keep corruption from entering; forgetful that it is the Incorruptible whose body they are thus needlessly though lovingly embalming, and ignorant of the meaning of the ancient promise, "Thou wilt not suffer thine Holy One to see corruption."

But friend and enemy are both at fault. The unbelief of the former, and the resistance of the latter, are met equally with a strange surprise. For God's thoughts are not our thoughts, nor His ways our ways. The angel of the Lord descends; he rolls back the stone; he sits upon it, to show himself in his brightness to the watchers; he opens the gate that the Holy One may go forth. Not that he raises or assists in raising the Son of God. That is beyond the mightiest of these mighty ones, these angels that excel in strength. But he is honoured to have a share in the scene, as porter or doorkeeper of that glorious shrine. With him came the earthquake, the second that had occurred during these three days; the first being when the Prince of life entered the chambers of death, and at the open door many of the dead saints of other days came forth; the second being when this same Prince of life left these chambers and burst the bands of

Digitized by Google

death, shaking creation with the tread of His feet as He marched forth in triumph.

The earthquake and the brightness were too terrible for man to bear. "For fear of him the keepers did shake and became as dead men." Nor does he try to allay their terror. Let them tremble on. But for those who are seeking the Crucified One, he has words of love and peace. To the keepers he was as the lightning; to the women he was as the dayspring from on high. "Fear not ye; I know that ye seek Jesus who was crucified."

That which follows is the angel's message to these women; and to us no less in these last days. It is the reason for the cheer, the comfort he had spoken. It is the blessed contents of the cup, the ingredients of the heavenly wine which he was giving them to drink of. And the substance of it is, "Jesus lives." The comfort with which the Lord Himself once comforted the sorrowing father of Capernaum was, "The maid is not dead, but sleepeth;" so the comfort ministered by the angel is like this, only it goes far beyond it: "He is not dead; nay, He sleepeth not; He has awaked; He has arisen." And as the Lord calmed the fears of His disciples once with "Be of good cheer; it is I; be not afraid," so did the angel here; or, as in Patmos, the Lord allayed the alarm of the beloved disciple with, "Fear not; I am the First and the Last; I am He that liveth and was dead, and behold I am alive for evermore;" so does the angel soothe the fear of the trembling women, "Fear not ye; He is not here; He is risen; come see the place where the Lord lay."

Let us mark, then, the glad tidings which the angel brings us regarding Him who died and was buried.

He is not here.—This is the only place regarding which it could be accounted good news to say Christ is *not* here. Christ is *here* was good news at Bethany, at Jericho, at Nain, at Capernaum, or on the Sea of Galilee; but Christ is *not* here is the good news from Joseph's tomb. A *present* Christ would be accounted the joy and security of other places; it is an *absent* Christ that is announced as the blessing, the consolation here. He is *not* here is one of the gladdest sounds that ever fell on human ears. Were He still here, what and where should *we* have been?

And who is it that you are seeking here? The mortal or the immortal? And what place is this in which you expect to find the Son of God? In a grave? Is this the place for immortality? Is it likely that there should be life in the dwellings of death? Why seek ye the living among the dead?

Digitized by Google

No; not here, not here; not in this place of death can the Prince of life be found. He *was* here, indeed; but He *is* not. These rock walls and this rock gate cannot hold Him. He *was* in Gethsemane, in Pilate's palace, on the cross; but not now. These He has visited, but in none of them has He remained. He has left them all behind. With Him it is all life and incorruption and glory now. He is not here!

If not here, *where?* That we soon discover when we follow Him to Emmaus and to Galilee. But even though we had not, does it matter, save for this, that we may know that His disappearance has not been a forsaking of earth, nor a turning His back upon the children of men? His disappearance from the tomb is only the carrying out of His love.

He is risen.—He was laid down upon that rocky floor; but only to rest there for a day. For that tomb was His first earthly resting-place; all before that was weariness. Having rested there for a short season, He rises, and, with renewed strength, into which hereafter no element of weariness can enter, He resumes His work. He has not been carried off, either by friend or enemy; He has been raised by the Father as the Righteous One; the fulfiller of His purpose; the finisher of His work; the destroyer of death; the conqueror of him who has the power of death; the Father's beloved Son, in whom He is well pleased. This true temple has been destroyed, only to be rebuilt in greater and more undecaying magnificence. This true Siloam has only for three days intermitted the flow of its missioned waters, that it might gush forth in larger fulness. This true Sun has only for three days been darkened, that it might be re-lighted in its incorruptible glory.

He is risen! Yes; and now we see more fully the meaning of His own words, spoken at a tomb and over one whom death had bound, "I am the resurrection and the life;" Himself at once the raiser and the raised, the quickener and the quickened, the possessor and the giver of an infinite life, a higher kind of life than that which the first Adam knew, a life which can force its way into the dungeons of death, transforming them, by its resistless power, into the dwellings, the palaces, the temples of immortality and glory.

He is risen! He has tasted death, but He has not seen corruption; for He is the Holy One of God, and upon holiness corruption cannot fasten. As the beloved of the Father, He rises from the dead; for therefore doth the Father love Him, because He giveth His life for the sheep; and in this resurrection we read the Father's testimony to His Sonship, the Father's seal set to His completed propitiation, the Father's

Digitized by Google

declaration of satisfaction and delight in the work of Calvary.

It was henceforth with a risen Master that the disciples had to do. It was a risen Christ who was their companion on the way to Emmaus; it was a risen Christ who entered the upper chamber with "Peace be to you" on His lips; it was a risen Christ who appeared to five hundred brethren at once; it was a risen Christ that saluted them by the Sea of Galilee, and prepared for them their morning meal on the fire of coals; it was a risen Christ with whom they companied during the forty days when He went out and in among them. And it is now with a risen Christ that we have to do in the pathways of our daily pilgrimage. At every turn of the way resurrection meets us in the person of the Lord Jesus, and says to us, "Because I live ye shall live also;" for the life that is in Him is resurrection life.

It is with this risen life that faith connects us, from the moment that we believe in Him who died and rose again. Let us note then such things as these.

I. *The Security of this Risen Life.*—It is not mere life out of nothingness, as in the case of the first Adam, but life out of death. And it is this life which Scripture presents to us as higher, fuller, and more secure. The soil out of which the tree of immortality springs is not the common soil of earth; it is the mould of the graveyard, the dust of the tomb. This far securer life, this life that no death can touch, comes to us from the risen life of Him who died and rose again. The faith that knits us to Him makes us partakers of *His* resurrection life; nay, does it so fully, that His resurrection becomes ours; we are risen with Him, and with Him have put on a divine immortality.

II. *The Power of the Risen Life.*—It was as the Risen One that He spake, "All *power* is given unto me." It was as possessor of this power that He went forth from the sepulchre—a power greater than that by which He overcame death, "the power of an endless life." This corn of wheat had fallen into the ground and died; and "though sown in weakness, it was raised in power." It was with this power of the risen life that He ascended on high, leading captivity captive. It is this power of the risen life that He now wields upon the throne. It is in this power of the risen life that He comes again in His glory, Redeemer, King, Judge of all. It is this power of the risen life that He puts forth in His Church,—that He exercises in the begetting us again to a lively hope, and in sustaining each begotten one in a world of hostility

Digitized by Google

and death, amid fightings without and fears within. It is to the power of this risen life that we betake ourselves in the day of weakness and conflict; so that, strong in the Lord and in the power of His might, we are made more than conquerors.

III. *The Love of the Risen Life.*—Resurrection was a new and higher stage of being; and with the perfection of the life, there came the perfection of the love. The instrument was now more perfectly tuned, and fitted both for containing and giving forth new measures of love. The love of the risen life is the largest and the highest of all. It is of this love that we are made partakers; a love beyond all that is earthly and human—a love that passeth knowledge.

IV. *The Sympathies of the Risen Life.*—Resurrection does not form a gulf or throw up a wall between us and the Risen One. It is not the Shepherd withdrawing from His flock to some inaccessible height. It is the filling up of every gulf, the throwing down of every wall; it is the Shepherd bringing Himself into closer and fuller sympathy with His flock. True, they are evil and He is good, they are earthly and He is heavenly; but that which resurrection laid aside was not anything of true humanity. It was but the sinless infirmities which weighed down His true humanity, and kept its sympathies from coming out into full development and play. The risen life then is the life of truest and largest sympathy. In its perfection there is the perfection of sympathy, the development of the full round of fellow-feeling existing in the being of the Word made flesh.

V. *The Affinities of the Risen Life.*—The resurrection breaks no bonds save those of mortality. It is the strengthening, not the weakening of the links that fasten the Son of God to us and us to the Son of God. Resurrection ties are the strongest of all. The risen life of Christ alters none of the affinities between Himself and His saints; it has not lessened the number of the points at which we come in contact with Him; it has not made Him less human, nor stopped certain channels of communication between us and Him. His immortality has not unlinked Him from those who are still here in flesh. His risen life has not shaken or loosened the relationship He bears to the unrisen. All that He was before He is still, with something superadded of new love, new power, new perfection, new glory. The difference between His unrisen and His risen life is only that between the sun at dayspring and at noon. Let us rejoice at the remembrance of His risen life as the

Digitized by Google

truest, the fittest, the most blessed for us. The more that we realise our own mortality, the more let us feel the preciousness and the suitableness of His immortality, as the Risen One; and the more let us realise the identity between us and Him, in virtue of which not merely we shall rise, but we have risen with Him.

VI. *The Joys of the Risen Life.*—In the tomb the Man of sorrows left all His sorrows, as He left all our sins. There they were buried with Him. At His resurrection His full joy began; and in the Psalms this connection between His resurrection and His joy is more than once proclaimed. In the 16th the two things are placed very strikingly together; for after it is said, "Thou wilt not suffer Thine Holy One to see corruption," it is added, "Thou wilt show me the path of life (resurrection); in Thy presence is fulness of joy." (See Ps. xxx. 3-5; cxvi. 3-7.) For Him resurrection was joy, not merely because it ended His connection with death, but because it introduced Him into the fulness of joy—a joy peculiar to the risen life, and of which only a risen man can be capable. Into the joy of His risen life we in some measure enter here by faith; but the fulness of that risen joy is yet in reserve for us, awaiting the resurrection of the just, when the body as well as the Head shall have done with tribulation and with death for ever.

VII. *The Hopes of the Risen Life.*—We are begotten again to a lively (or living and life-giving) hope, by the resurrection of Jesus Christ from the dead (1 Peter i. 3). With Christ's resurrection and with His risen life our "hope" is connected, a "hope" which contains and imparts "life" here; a "hope" which, like a flower from the bud, opens out into the fulness of the glorious life hereafter. The hope of which we are partakers through the risen life of the second Adam far transcends any hope which the unrisen life of the first Adam could have given. It is the hope of an inheritance, a kingdom, a city, a glory, such as belongs only to the risen offspring of the second Adam, such as can be possessed only by the redeemed and the risen. The resurrection of the Son of God is to us the earnest and the pledge of this blessed hope. Hence our watchword is, "Christ in us the hope of glory."

For the Church of God, the words "He is risen" are full of health and gladness. The more that we dwell upon our Surety's resurrection, the more shall we realise the life and immortality which have been brought to light by His gospel. The oftener that we visit His empty tomb, and see for our-

Digitized by Google

selves that He is not here, He is risen, the more shall we be penetrated by that wondrous truth that we are risen with Him, and that this fellowship in resurrection is as truly the source of spiritual life, health, and holiness, as of joy unspeakable, and full of glory.

For each sad sinner still buried in the grave of sin the words contain a gospel,—glad tidings of great joy. The empty tomb of Jesus gives forth a voice which reaches to the very ends of the earth. Everlasting life through Him who died and rose again; forgiveness and righteousness and reconciliation through the accepted work of the great Substitute, finished on the cross, but sealed and attested by resurrection; peace with God through Him who left the tomb and went up to the Father's right hand, as at once the maker and the giver of peace; all this we preach, without condition or restriction, to a world lying in wickedness, that each condemned one may hear and live. Through this Man is preached unto you the forgiveness of sins. Take the free pardon now, and in taking it, exchange at once, without one mement's delay or uncertainty, life for death, liberty for bondage, sonship for alienation, joy for sorrow, a hope that maketh not ashamed for heaviness here, and eternal despair hereafter. He is risen, sinner; He is risen! Go, deal with this risen Christ; go, transact the great business for eternity with Him; go, receive life and blessing at His hands; for truly He is the same Saviour still as when, by the Sea of Galilee, He said to sinners as far off as you can be, "Come unto me, and I will give you rest."

Art. VI.—"LOOK UNTO ABRAHAM, YOUR FATHER."

Perhaps the patriarch Abraham occupies the most important place in God's purposes and plans of any mere man that ever lived upon the earth.

His personal history has a prominent place in God's Word, and he is frequently referred to in all parts of the Holy Book. His history was wonderful, his character amiable, his destiny glorious; but the most astonishing thing of all was, as regards himself, that he was called "*the friend of God.*"

We propose now to consider him as "*a father,*" and thus attempt to obey the divine command, "Look unto Abraham, your father." For many years of his early life, yea, and down to old age, Abraham had no child to call him "father."

Digitized by Google

But that God who gave him his new and significant name had promised that, in His own time He would make his relationships agree with his name. "The Lord did as He had spoken" (Gen. xxi. 1). Isaac, the child of many hopes, was born, and from him sprang a literal seed to Abraham, "numerous as the stars of heaven."

But the promise on which Abraham rested included much more than this, as one of Abraham's children clearly proves: "They which be of faith are blessed with faithful Abraham;" "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 9, 29). More still did the great word in Gen. xii. 3, and Gen. xv. 5, include: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of *one*, and to thy seed, which is Christ" (Gal. iv. 16). The same Person pointed out in the first promise as "the seed of the woman," is here referred to as the "seed of Abraham." The first shows that the Deliverer would be of our race, and wear our nature; the second points out the nation out of which He should arise, and the purposes for which He would come. The first great promise speaks of the destruction of evil—the second of the introduction of blessing; while further down the stream of time, where the house or *family* of Messiah is indicated, and He is called "the seed of David," his *royalty*, or the triumphant reign of blessedness through him is foretold. How glorious does Messiah appear as "the seed of the woman," "the seed of Abraham," "the seed of David!"—our brother, our friend, our king; avenging, blessing, reigning!

But to return to Abraham. It is evident that the last view we have taken of Abraham's seed, or the *personal seed*, is the most important. The great object why Israel as a nation was set apart was that Messiah might rise up among them; and there never had been a spiritual seed, either of Jews or Gentiles, if God had not fulfilled His covenant with Abraham, and "raised up a horn of salvation in the house of His servant David."

Thus believing Jews and Gentiles may look unto Abraham as "their father;" and while they do so, they should look beyond him to that God "who called him alone, and blessed him," and who, in doing this, especially manifested Himself to be "the God of glory" (Acts vii. 2). The words before us refer (as the other quotation proves) to the *call* of Abraham. This is an event which we do well diligently to study. It concerns alike both Jews and Gentiles. The history and destiny of the Jews, and the privileges and prospects of be-

Digitized by Google

lieving Gentiles, all stand connected with Abraham. It is to the Jew that God speaks in Isa. li. 1, and He speaks with a view to encourage his faith in the promise of future national restoration. After Jehovah had said, "Look unto Abraham, your father, and unto Sarah that bare you; for I called him alone, and blessed him and increased him," He adds, "for the Lord shall comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the Lord." These words seem to be addressed to a godly remnant "who follow after righteousness, and seek the Lord," and who stand out in striking contrast with those described in the preceding verse, "who compass themselves about with sparks, who walk in the light of their own fire, and who must lie down in sorrow."

In requesting attention to the call of Abraham, we purpose to show that God's dealings with the honoured patriarch on that occasion offered a striking illustration of His own love and mercy. Here He is seen as "the God of glory" ("His glory is His GOODNESS," Exod. xxxiii. 19); also that it yields a great encouragement to all believers to hope for all that God has promised.

The following things are strikingly brought out in connection with this call. We can do little more than mention them.

1. *Failure on man's part.*—Only a few hundreds of years before the time of Abraham, God had arisen in judgment, and swept the earth clean of transgressors. But again sin triumphed. Almost everywhere idolatry prevailed, and the knowledge of God seemed likely to be blotted out of His own world. In order to prevent this, to maintain the knowledge and worship of Himself on the earth, God determined to raise up a nation to be the depositaries of His truth, the witnesses of His unity, holiness, and goodness, and the worshippers of His name. How wondrous are the ways of God, thus to take occasion, from man's utter failure, to introduce His own plans, and, on each successive failure, to make clearer and more gracious discoveries of Himself! But how terrible is that depravity which thus abuses the divine goodness, and which seems to labour to exhaust God's patience, and call down His indignation!

II. *Special grace on God's part was manifested in the call of Abraham.*—We have said that the true knowledge of God was *almost* gone from the earth, and that idolatry very generally prevailed. But the light was not quite extinguished. God had a few true-hearted worshippers left. In Abraham's

time there was Melchisedec, and subsequently (most probably) Job and his friends; also, in the time of Moses, we still find remnants of patriarchial worshippers (Exod. xviii.)

But were Abraham and his family free from idolatry? Did he, who was to be the great father of the faithful, stand firm in his allegiance to God? and did God choose and call him as a reward for that faithfulness? Not so! God's wondrous dealings with Abraham and his seed began in rich grace.

Abraham and his kindred had swerved from the truth. "Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nahor, *and they served other gods*" (Josh. xxiv. 2).

Most probably their religion was similar to that of Laban in an after day (Gen. xxxi. 30). Is there not reference to this sad state of Israel's progenitors in such passages as Ezek. xxi. 3; Isa. li. 1? See here the wondrous grace of God. He did not take Melchisedec, or any other true-hearted patriarchal priest, as the founder of the new and priestly nation, but he took him from an idolatrous family—himself, it may be, no better than the rest. Thus the foundation was laid in *grace;* and when "all Israel shall be saved," in agreement with God's covenant with Abraham, "the top-stone shall be laid with shoutings of Grace, grace unto it."

His grace will be more fully brought out if we examine the narrative of Abraham's call, and compare various passages of Scripture which refer to it. Gen. xi. 29–31 should be studied in connection with Gen. xii. 1–3, and both with Acts vii. 2–4. In Gen. xii. we read, "Now God *had* said to Abraham, Get thee out," &c.; from Acts vii. we learn that this call was given in Mesopotamia, "*before* he dwelt at Charran." It would seem that Abraham did not go at once to Canaan, nor at once "leave his *kindred* and his *father's house,*" but that "*Terah took Abram,* his son, and others, *to go* into the land of Canaan; and they came to Haran and *dwelt there.*" *After* Terah was dead, Abram, with Lot and some others, "went to go into the land of Canaan, *and into the land of Canaan they came*" (Gen. xii. 5), while the rest of the family still remained at Haran. How slow are God's people to enter into His designs! how patiently does He bear with them! and how kindly does He speak of them! commending their obedience, notwithstanding all its imperfections (Heb. xi. 8). Surely this shows that Abraham, and all who are blessed with him, are blessed for the sake of another, and not on account of their *own goodness.*

Digitized by Google

III. *The contrast which Abraham furnishes* may next be noticed. This is twofold: what had gone before him, and what was to be seen around him.

The historical incident which is related just before the call of Abraham contrasts very strikingly with the pilgrim patriarch. Behold, the sons of men assembled on the plains of Shinar, determined "to build a city, and a tower whose top shall reach to heaven, to get themselves a name." What a multitude! what preparations! what a stupendous structure is rising, story on story! But it is all a failure; not one of the builder's names has survived. They are gone, "and their memorial has perished with them." Now see, on the plain of Moreh, a few simple tents, and near them a small square structure, from the top of which a wreath of white smoke curls gracefully toward heaven. There Abraham sojourns and worships; and there is a man who had a name given him at which angels wonder—even that of "THE FRIEND OF GOD." As such he stood out in beautiful contrast with those around him. He a worshipper—they idolaters. He a pilgrim to a better country—they dwellers in this evil world. He leaning on a promise which had all human probabilities against it—and they making the best of what their senses could grasp. Let us "look at Abraham, our father," in these things, and learn to be like him, in separateness from the world and communion with God.

If we were to trace Abraham's subsequent history, we should see the slow and gradual, but sure and beautiful, development of God's purpose. But this we must not go into, nor tell how—

> "When Sarah's ninety years were past,
> The promised seed was born at last."

Thus it shall be with all that God hath spoken concerning Abraham and his seed. Not one word shall fail. The resources of the God of Abraham are infinite; His faithfulness, so fully tried, shall never fail. Let us, then, "look unto Abraham, our father," until we learn to trust and hope in that God "who sware by Himself that, in blessing, He would bless him;" and who has done even as He said; and who now wills that the heirs of promise should have strong consolation (Heb. vi. 18).

Many promises made to Abraham yet remain to receive their full accomplishment. Some of these belong to "his seed according to the flesh," and others to the nations which are to be blessed in him and his seed. That covenant with Abraham, so much spoken of in Scripture, secures at some

Digitized by Google

time or other, a "blessing to all the families of the earth," and secures also "the grafting in of Israel as a nation into their own olive-tree." For these things let us hope and pray, for "the recovery of them shall be life from the dead."

Surely it must be well-pleasing to Him who said, "I will bless him that blesseth thee, and curse him that curseth thee," to see His people zealously labouring for Israel's spiritual good. To act thus is to be in sympathy with God, and is the way to ensure the divine aid and blessing.

Art. VII.—A PARALLEL WORTH PONDERING.

The parallel to which we refer is that of the Ninevites and Jonah on the one side, with Christendom and true believers, especially believers in the Lord's premillennial coming, on the other. Of course, there are some disparities also, which will be noticed as we pass on.

Nineveh was a very great and fearfully wicked city: its transgressions were so manifold and aggravated that it stood ripe for destruction. Christendom is far more extensive than Nineveh, has had a longer existence, and, considering its advantages, a more terrible history. If we look at Popish delusions, Greek formalism, the failure of Protestantism in so many ways, the triumph of worldliness, the abounding of crime, and the various manifestations of infidelity, we may well be amazed at the sight.

Jonah was sent to preach against Nineveh, and to proclaim that God's judgments were coming on the guilty city. "Yet forty days, and Nineveh shall be destroyed," was his one terrible utterance. Those who are God's people should earnestly and faithfully sound in the ears of all the dwellers in Christendom the awful words of the apostle, "If thou continue not in His goodness, THOU SHALT BE CUT OFF." But here we find a disparity. In Nineveh, as in Sodom, there were no righteous ones when Jonah first lifted up his warning voice; so he, the solitary and unwilling messenger, was constrained to preach to the wicked city. Thank God there are many witnesses for truth found among the nations called Christian, those whom God acknowledges as His own, who should shine as lights in the world, holding forth the Word of life in the midst of a wicked and perverse generation. May God increase their number, and glorify Himself by their testimony!

Jonah's preaching to the Ninevites was owned of God to

Digitized by Google

the producing of a marvellous and unexpected change among them. They repented, saying, "Who can tell if God will return and repent, and turn away from his fierce anger, that we perish not!" In most cases we fear this was but an external and transient change, but still it contrasted favourably with their previous evil course; and God graciously regarded it. So now, by means of the testimony of God's servants, a considerable change has come over the face of things in several places, and in our own country more especially. If any one will properly consider the condition of things morally and religiously now and a hundred years ago, they must acknowledge that there is a considerable difference. The increase of preachers of the gospel, and of the circulation of God's Word; the establishment of schools and of various societies for home and foreign work, as well as gospel tracts sown broadcast; with various other appliances for good, leading to a vast increase of those who profess evangelical religion,—must be obvious to all. Nor can we doubt but that God has worked by these means, and that, amidst the crowd of religionists, the number who really fear God, and desire to glorify Him, are not few numerically, though still few compared with those yet found in the service of Satan, and loving this present world.

When Jonah had delivered his message, he had no further commission to execute. We are told that "he sat down outside of the city to see what would become of it." God's people should be separate in spirit and conduct from those whom they solemnly warn; but they must remember that *they* have something to do besides sounding an alarm. They have a message of mercy to deliver, an invitation to repeat; and they should diligently use all means in hope of saving some. Not only should they assert that wrath is coming, but that "the grace of God which bringeth salvation to all men" (see margin, Titus ii. 10) *hath appeared*, and must either be received or rejected. In "Christ's stead they are to beseech men to be reconciled to God."

Jonah was very angry because Nineveh was spared, and made use of very unbecoming language in speaking to God upon the subject. It is, alas! possible for some of God's servants to imitate Jonah in this his wrong spirit. They may become thoroughly one-sided, by not having eyes to see what God is really doing in the earth as well as what Satan is doing. They may become so engrossed with man's evil and with thoughts of coming judgment, as scarcely to think or speak about any other subject. Those who fix the time for certain

Digitized by Google

prophecies to be fulfilled and special judgments to come, can hardly help feeling disappointed when the time fixed upon comes and passes by, while nothing special takes place, and things look brighter rather than darker. If a man takes upon himself to affirm that during a certain period those vials in which God's wrath is filled up will be poured out, and then during that time the doomed nations increase and prosper more than at any previous period, we can hardly expect such an one to rejoice.

The great deficiency of Jonah was lack of sympathy with God. We must beware of getting into this state of mind, and should not commit ourselves to any system of man's that would hinder us from rejoicing in God's long-suffering and grace. We should seek in this respect the mind of Christ. Though He had predicted the utter ruin of Jerusalem and the casting off of Israel, we may be sure that He rejoiced in seeing Jerusalem sinners brought to repentance, and did everything to gather them in from the coming storm. We must be separate from the world we warn, but not sour toward it. We must beware of getting into that state of mind which finds a sort of morbid and melancholy pleasure in dwelling on the errors and sins around us, because they prove that we are true prophets. "I desired not the woful day, O Lord, thou knowest," exclaimed Jeremiah. He laboured and prayed to prevent those sins which would bring down the judgment he predicted. It is far better to be like the faithful mourning Jeremiah, than like the fretful and moody Jonah. Better to be like Moses, standing in the breach to turn away God's wrath, than like Elijah, "making intercession against Israel," and exclaiming, "I only am left!" Never was a sincere man more out in his calculation. How kind of God to set him right, and reveal to him that things was not so bad as he thought! Much as we have to mourn over, there are many more than seven thousand yet left among us. Surely we shall do well to seek their acquaintance, and labour with them as much as we can, without forcing our own consciences or sanctioning any error.

But the destruction of Nineveh came at last. Their repentance was followed only by a respite, and not a full pardon. Thus will it be with Christendom, notwithstanding all we see going on around us. The present favouring wind, which wafts many precious souls into a safe port, will never carry Christendom into the millennial glory. There are breakers ahead, and a terrible storm is coming. Before "the year of the redeemed" there must be "the day of vengeance." The

Digitized by Google

day of the Lord will be against all man's greatness; it will be a day of rooting up and treading down, a day of crushing and burning to ashes, such as the world has never yet seen. The Word of God is full of this heavy burden; see Isa. ii. 10–21; xxiv. 17–23; Rev. xi. 15–19; xvi., xix. 11–20, as specimens.

But here again we meet with a disparity. When the prophet Nahum's burning words were fulfilled in Nineveh's utter overthrow, when God "made her grave," and buried her out of sight "because she was so vile" (Nahum i. 8–14), there was then no godly remnant found in her midst to witness, to suffer, and to be crowned with the martyr's wreath; but there will be in the closing days of Christendom. It may be, and we think it is so, that while evil principles now working and spreading, are preparing for apostasy and judgment, the truth which is being circulated in so many ways is, under God's blessing, preparing a people to bear witness for God and His truth during the last days of Christendom. Then when the man of sin shall be revealed, and no one in his dominions will be allowed to confess Christ without suffering for His sake, God will have a people of a deeper piety and nobler spirit than we now generally behold. Some of those will suffer unto death on account of their testimony (Rev. xx. 4–6); while others will be carried through this time of trouble from man, but will be caught up to meet the Lord in the air, and come with Him "when He shall be revealed from heaven in flaming fire, taking vengeance on them that know not God," as 2 Thess. i. 7–10 clearly proves.

If we would be prepared for that time of trouble and triumph, and if we would help to prepare others for it, we must not take Jonah for our pattern, except, indeed, it be in his bold single-handed testimony, repeating, as he did, the very words God has commanded to be uttered. We had far better take him for our example who lay on Jesus' bosom, than he who sat repining and angry under his withered gourd. The beloved John not only gazed on the vision of God's glory, and predicted the overthrow of God's enemies, but he lived in love, and sought to diffuse love all around him. Bold in denouncing error, he was zealous for the glory of his Lord. He abounded in loving words for little children, young men, and fathers. He loved to cheer the conflicting, to raise the fallen, to animate the true-hearted, and to fire all with a determination in God's strength to be overcomers. To us he says, and we do well to ponder his words, "And now, little children, abide in Him, that, when He shall appear, we may have confidence, and may not be ashamed before Him at His coming."

Digitized by Google

Art. VIII.—THE LIFE OF A JUSTIFIED MAN.

God's processes are not always rapid. His greatest works rise slowly. Rapidity of growth has been always one of man's tests of greatness—not so with God. His trees grow slowly; the stateliest are the slowest. His flowers grow slowly—the brightest are the slowest. His creatures grow slowly, year by year; man, the noblest, grows the most slowly of all. God can afford to take His time—man cannot. He is hasty and impatient. He will have everything to be like Jonah's gourd, or like one of those fabled oriental palaces, which magicians are said to call up by a word or a stamp out of the sand. He forgets how slowly the palm-tree and the cedar grow. They neither spring up in a night nor perish in a night. He forgets the history of the temple—"Forty and six years was this temple in building." He insists that, because it is God's purpose that His saints should be holy, therefore they ought to be holy at once.

It is true that our standard is, and must be, perfection; for our model is the Perfect One. But the question is, Has God in Scripture anywhere led us to expect the rapidity of growth, the quick development of perfection, in which some glory, and because of the confessed lack of which in others, they look down on these others as babes or loiterers?

Is there in Scripture any instance of a *perfect* man, excepting Him who was always and absolutely without sin?

If Christians were perfect, where is the warfare, and the adversary, and the sword, and the shield? Are angels exposed to this warfare when they visit earth? Or is it not our imperfection that in great measure produces this? And are we anywhere in Scripture led to believe that we are delivered from "the body of this death," from the battle of flesh and spirit, from the wrestling with principalities and powers, till death sets us free, or our Lord shall come?

Yet we are called with a holy calling (2 Tim. i. 9); and as so called, are bound to take the highest standard for our model of life. The slowness or swiftness of the progress does not alter the standard, nor affect our aiming at conformity to it.

This progress, rapid or gradual, springs from the forgiveness we have received, and the new life imparted by the Holy Spirit. Our life is to be fruit-bearing; and the fruitfulness comes from our ascertained acceptance, our being "rooted and grounded in love." We taste and see that the Lord is good; that in His favour is life; that the joy of the Lord is our

Digitized by Google

strength; and so we move on and up, rising from one level to another. "We know and believe the love that God hath to us;" and we find in this the source of goodness, no less than of gladness and liberty.

The life of the justified should be a peaceful one. Being justified by faith, we have peace with God,—the God of peace, and the God of all grace. The world's storms have not been stilled, nor our way smoothed, nor our skies brightened, nor our enemies swept away; but the peace of God has come in and taken possession of the soul. We are cheered and comforted. God is for us, and who can be against us? The name of the Lord is our strong tower; we run into it, and are safe. No evil can happen to us; no weapon that is formed against us can prosper.

The life of the justified should be a holy one, all the more because of the extent of previous unholiness. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11). All that these marvellous and mysterious words "holy" and "holiness" imply, is to be found in the life of one who has been "much forgiven." There is no spring of holiness so powerful as that which our Lord assumes, "Neither do I condemn thee: go, and sin no more" (John viii. 11). Free and warm reception into the divine favour is the strongest of all motives in leading a man to seek conformity to Him who has thus freely forgiven him all trespasses. A cold admission into the paternal house by the father might have repelled the prodigal, and sent him back to his lusts; but the fervent kiss, the dear embrace, the best robe, the ring, the shoes, the fatted calf, the festal song,—all without one moment's suspense or delay, as well as without one upbraiding word, could not but awaken shame for the past, and true-hearted resolution to walk worthy of such a father, and of such a generous pardon. "Revellings, banquetings, and abominable idolatries," come to be the abhorrence of him round whom the holy arms of renewed fatherhood have been so lovingly thrown. Sensuality, luxury, and the gaieties of the flesh have lost their relish to one who has tasted the fruit of the tree of life.

The life of the justified should be a loving one. It is love that has made him what he is, and shall he not love in return? Shall he not love Him that begat, and him also that is begotten of Him? The deep true spring of love is thus revealed to us by the Lord Himself: "A certain creditor had two debtors; the one owed five hundred pence, the other

Digitized by Google

fifty. And when they had nothing to pay, HE FRANKLY FORGAVE THEM BOTH. Tell me, therefore, which of them will LOVE him most?" (Luke vii. 41, 42). Thus love produces love. The life of one on whom the fulness of the free love of God is ever shining must be a life of love. Suspense, doubt, terror, darkness, must straiten and freeze; but the certainty of free and immediate love dissolves the ice, and kindles the coldest spirit into the warmth of love. "We love Him because He first loved us." Love to God, love to the brethren, love to the world, spring up within us as the heavenly love flows in. Malevolence, anger, envy, jealousy, receive their death-blow. The nails of the cross have gone through all these, and their deadly wound cannot be healed. They that are Christ's have crucified the flesh, with its affections and lusts. Sternness, coldness, distance depart, and are succeeded by gentleness, mildness, guilelessness, meekness, ardour, long-suffering. The tempers of the old man quit us, we know not how; and in their place comes the "charity which suffereth long, and is kind, which envieth not, which vaunteth not itself, which is not puffed up, which doth not behave itself unseemly, which seeketh not her own, which is not easily provoked, which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth, which beareth all things, which believeth all things, which never faileth" (1 Cor. xiii. 4–8). Gentle and loving should be the life of the justified; meek and lowly should they be who have been loved with such a love.

The life of the justified should be an earnest one. For everything connected with his acceptance has been earnest on the part of God; and the free forgiveness on which he has entered in believing, nerves, and cheers, and animates. It is a spring of courage, and hardihood, and perseverance. It makes the coward brave; it says to the weak, Be strong; to the indolent, Arise; making the forgiving man ready to face danger, and toil, and loss; arming him with a new-found energy, and crowning him with success. "Ready to spend and to be spent" is his motto now. "I am debtor" is his watchword,—debtor first of all to Him who forgave me; after that, to the Church of God, redeemed with the same blood, and filled with the same Spirit; and then after that to the world around, still sunk in sin, and struggling with a thousand sorrows, under which it has no comforter, and of whose termination it has no hope. How thoroughly in earnest should be the life of one thus pardoned,—pardoned so freely, yet at such a cost to Him who "gave His life a ransom for many!"

Digitized by Google

The life of the justified should be a generous one. All connected with his justification has been boundless generosity on the part of God. He spared not His own Son, and will He not with Him also freely give us all things? The love of God has been of the largest, freest kind; and shall not this make us generous? The gifts of God have been all of them on the most unlimited scale; and shall not this boundless liberality make us liberal in the highest and truest sense? Can a justified man be covetous, or slow to part with his gold? God has given His Son; He has given His Spirit; He has given us eternal life; He has given us an everlasting kingdom. And shall these gifts not tell upon us; shall they not expand and elevate us; or shall they leave us narrow and shrivelled as before? Surely we are called to a noble life; a life far above the common walk of humanity; a life far above that of those who, disbelieving the liberality of God, are trying to merit His favour, or to purchase His kingdom by moral goodnesses or ceremonial performances of their own. Not unselfish merely, but self-denying men, we are called to be; not self-pleasers, nor man-pleasers, nor flesh-pleasers, nor world-pleasers; but pleasers of God, like Enoch (Heb. xi. 5), or like a greater than Enoch, as it is written, "Even Christ pleased not Himself" (Rom. xv. 3). "We then that are strong ought to bear the infirmities of the weak, and NOT TO PLEASE OURSELVES; let every one of us please his neighbour for his good to edification," *i.e.*, to the edification or building up of the body of Christ (Rom. xv. 2). Selfishness, self-love, self-seeking, have been in all ages the scandal of the Church of God. "All seek their own, not the things that are Jesus Christ's" (Phil. ii. 21), was the sad testimony of the apostle to the Philippian church, even in early days: so little has God's marvellous love told even upon those who believed it; so obstinate is the contraction of the human heart, and so unwilling to yield to the enlarging pressure of an influence which men in common things deem irresistible. To love warmly, to give largely, to sympathise sincerely, to help unselfishly; these are some of the noble fruits to be expected from the belief of a love that passeth knowledge. Self-sacrifice ought not to seem much to those for whom Christ has died, and whom He now represents upon the throne. Generous deeds and gifts and words ought to be as natural as they are becoming in those who have been so freely loved, so abundantly pardoned, and so eternally blest. Narrow hearts are the fruits of a narrow pardon and of an uncertain favour; poor gifts are the produce of stinted and grudging giving; but

Digitized by Google

large-heartedness and open-handedness may surely be looked for from those whom the boundless liberality of God has made partakers of the unsearchable riches of Christ, and heirs of the kingdom which cannot be moved.

The life of the justified should be a lofty one. Littleness, and meanness, and earthliness, do not become the pardoned. They must mount up on wings as eagles, setting their affection on things above. Having died with Christ and risen with Him, they sit with Him in heavenly places (Eph. ii. 6). In the world, and yet not of it, they rise above it; possessed of a heavenly citizenship (Phil. iii. 20), and expecting an unearthly recompense at the return of Him who has gone to prepare a place for them. High thoughts, high aims, high longings, become them of whom Christ was not merely the substitute upon the cross, but the representative upon the throne,—the forerunner, who has entered within the veil, and ever liveth to intercede for us. Shall he who has been freely justified grovel in the dust, or creep along the polluted soil of earth? Shall such a justification as he has received not be the source of superhuman elevation of character, making him unworldly in his hopes, in his tastes, in his works, in the discharge of his daily calling? Shall not such a justification act upon his whole being, and pervade his life; making him a thoroughly consistent man in all things; each part of his course becoming his name and prospects; and his whole man symmetrical, his whole Christianity harmonious?

The life of the justified is a decided one. It does not oscillate between goodness and evil, between Christ and the world. The justifying cross has come between him and all evil things; and that which released him from the burden of guilt has, in so doing, broken the bondage of sin. Even if at any time he feels as if he could return to that country from which he set out, the cross stands in front, and arrests his backward step. Between him and Egypt rolls the Red Sea, now flowing in its strength, so that he cannot pass. At the door of the theatre, or the ball-room, or the revel-hall, stands the cross, and forbids his entrance. The world is crucified to him, and he unto the world, by the saving cross. His first look to the cross committed him. He began, and he cannot go back. It would be mean as well as perilous to do so. There is henceforth to be no mistake about him. His heart is no longer divided, and his eye no longer roams. He has taken up his cross, and he is following the Lamb. He has gone in at the strait gate, and is walking along the narrow

Digitized by Google

way; and at the entrance thereof stands the cross barring his return. Over his entrance there was joy in heaven; and shall he at any time turn that joy into sorrow by even seeming to go back?

The life of the justified is a useful one. He has become a witness for Him who has thrown over him the shadow of His cross. He can tell what the bitterness of sin is, and what is the burden of guilt. He can speak of the rolling away of the stone from the sepulchre of his once dead soul, and of the angel sitting on that stone clothed in light. He can make known the righteousness which he has found, and in finding which he has been brought into liberty and gladness. Out of the abundance of his heart, and in the fulness of his liberated spirit, his mouth speaketh. He cannot but speak of the things which he now possesses, that he may induce others to come and share the fulness. He is bent on doing good. He has no hours to throw away. He knows that the time is short, and he resolves to redeem it. He will not waste a life that has been redeemed at such a cost. It is not his own, and he must keep in mind the daily responsibilities of a life thus bought for another. As one of the world's lights, in the absence of the true light, he must be always shining, to lessen in some degree the darkness of earth, and to kindle heavenly light in souls who are now excluding it. As one of the sowers of the heavenly seed, he must never be idle, but watching opportunities,—making opportunities for sowing it as he goes out and in; it may be in weakness, it may be in tears.

The life of the justified is the life of wisdom and truth. He has become "wise in Christ;" nay, "Christ has been made unto him wisdom" as well as righteousness. It is thus that he has become "wise unto salvation," and he feels that he must hold fast the truth that saves. To trifle with that truth, to tamper with error, would be to deny the cross. He by whom he is justified is Himself THE TRUTH, and every man who receives that truth becomes a witness for it. By THE TRUTH he is saved; by THE TRUTH he is made free; by THE TRUTH he is made clean; by THE TRUTH he is sanctified; and therefore it is precious to him, in every jot and tittle. Each fragment broken off is so much lost to his spiritual well-being; and each new discovery made in the rich field of truth is so much eternal gain. He has bought the truth, and he will not sell it. It is his life; it is his heritage; it is his kingdom. He counts all truth precious, and all error hateful.

Digitized by Google

He dreads the unbelief that is undermining the foundations of truth, and turning its spacious palaces into a chaos of human speculations. He calls no truth obsolete or out of date; for he knows that the truths on which he rests for eternity are the oldest of the old, and yet the surest of the sure. To introduce doubts as to the one sacrifice on which he builds, is to shake the cross of Calvary. To lay another foundation than that already laid, is to destroy his one hope. To take the sacrificial element out of the blood, is to make peace with God impossible, because unrighteous. To substitute the church for Christ, or the priest for the herald of pardon, or the rite for the precious blood, or the sacrament for the living Christ upon the throne, or the teachings of the Church for the enlightenment of the Holy Ghost,—this is to turn light into darkness, and then to call that darkness light. Thus taught by that Spirit who has led him to the cross, the justified man knows how to discern truth from error. He has the unction from the Holy One, and knows all things (1 John ii. 20); he has the anointing which is truth, and is no lie (1 John ii. 27); and he can try the spirits, whether they are of God (1 John iv. 1).

Want of sensitiveness to the difference between truth and error is one of the features of modern Protestantism. Sounding words, well-executed pictures, pretentious logic, carry away multitudes. The distinction between gospel and no gospel is very decided and very momentous; yet many will come away from a sermon in which the free gospel has been overlaid, not sensible of the want, and praising the preacher. The conversions of recent years have not the depth of other days. Consciences are half-awakened and half-pacified; the wound is slightly laid open, and slightly healed. Hence the want of spiritual discernment as to truth and error. The conscience is not sensitive, else it would at once refuse and resent any statement, however well argued or painted, which encroached in the slightest degree upon the free gospel of God's love in Christ; which interposed any obstacle between the sinner and the cross; or which merely declaimed about the cross, without telling us especially how it saves and how it purifies. We need sensitive but not morbid consciences to keep us steadfast in the faith, to preserve our spiritual eyesight unimpaired, remembering the apostle's words, "He that lacketh these things is *blind, and cannot see afar off,* and hath forgotten that he was purged from his old sins" (2 Pet. i. 9). Censoriousness is one thing, and spiritual discernment is quite another. To avoid the first we do not

Digitized by Google

need to give up the second: though the "liberality" of modern times would recommend us to be charitable to error, and not very tenacious of any Bible truth, seeing that nothing in an age of culture can be received but that which has been pronounced credible by philosophy or science, and which the "verifying faculty" has adjudged to be true.

The life of the justified must be one of praise and prayer. His justification has drawn him near to God. It has opened his lips and enlarged his heart. He cannot but praise; he cannot but pray. He has ten thousand things to ask for; he has ten thousand things for which to give thanks. He knows what it is to speak in psalms and hymns and spiritual songs, singing with grace in his heart to the Lord (Col. iii. 16).

The life of the justified is one of watchfulness. Forgiveness has altered all their circumstances and hopes. It has brought them into a new world, from which are shut out things they were formerly familiar with, and into which are introduced things which they knew not. They see and hear what they never saw nor heard before; and they cease to see and hear what but lately they delighted in. They are no longer satisfied with things as they are. They expect changes, and with that they have come. The present has become less to them, the future more; and in that future the one absorbing object is the reappearing of Him, whom not having seen they love. That the future should be a mere repetition of the present—with a few scientific and political improvements—is quite enough for the worldly man. But the man who, by his new connection with the cross, has been transported into a new region, is not content that it should be so. He wants a better future, and a more congenial world; he desires a state of things in which the new object of his love shall be all. And learning from Scripture that such a new condition of things is to be expected, and that of that new state Christ is Himself to be the first and last, he looks eagerly out for the fulfilment of these hopes. Learning, moreover, that the arrival of this King and of His kingdom is to be sudden, he is led to wait and watch; all the more because everything here, in the world's daily history of change, and noise, and revelry, is fitted to throw him off his guard. His justification does not lull him asleep. His faith does not make him heedless of the future. It is the substance of things hoped for, the evidence of things not seen. It says, Let us not sleep, as do others; but let us watch and be sober: watch, for ye know neither the day nor the hour when the Son of man cometh. Many a trial of her watchfulness has the Church had, many

Digitized by Google

a disappointment has her faith sustained; but she does not despond nor give way, remembering the promise, "He that shall come will come, and will not tarry." Her faith keeps up her vigilance, and her vigilance invigorates her faith. In the darkest hour faith says, "I am my Beloved's, and my Beloved is mine;" and hope adds, "Make haste, my Beloved, and be thou like to a roe or a young hart upon the mountains of spices."

The Church watches because of present evil, and coming good; that she may be kept undefiled from the one, and may attain unto the other. Danger from enemies, and the prospect of speedy victory over them, keep her awake. Fear of losing sight of the cross, and so again walking in darkness; suspicion both of the good and the evil things of earth,—its flatteries and its menaces, its toils, its cares, its amusements, its pleasures; anxiety about keeping her garments unspotted and her conscience clean; the sight of the sleeping millions around, and the knowledge that it is upon a sleeping world that the Lord is to come;—these things act powerfully as stimulants, and bid her be watchful. To be among the foolish virgins, without oil and with a dying lamp, when the midnight cry goes forth; to be near the door, and yet shut out; to hear the announcement, "The marriage of the Lamb is come, and His wife hath made herself ready," and yet not be ready; to be summoned to the festival, and yet to be without the bridal and the festal dress; to love, and then to fall from love; to draw the sword, and then in faintheartedness to sheathe it; to run well for a while, and then to slacken speed; to war against Satan as the prince of darkness, and yield to him as an angel of light; to set out with condemning the world, and then to mingle with it; to cleave like Demas to the saints, and then to forsake them; to be among the twelve for a season, then to be a traitor at the last; to be lifted up, like Capernaum, to heaven, and then to be thrust down to hell; to be among the sons of light, and then to fall from heaven like Lucifer, son of the morning; to sit down in the upper chamber with the Lord, then to betray the Son of man with a kiss; to put on a goodly garment of fair profession, and then to walk naked in shame;—these are the solemn thoughts that crowd in upon the justified man, and keep him watchful. They who know not what it is to be accepted in the Beloved, and to rejoice in hope of the glory of God, may fall asleep. He dare not; he knows what he is risking, and what one hour of slumber may cost him; and he must be wakeful. He does not make election his

Digitized by Google

opiate, and say, I am safe, I may sleep or wake as I please. He says, I am safe; but this only makes me doubly vigilant, that I may not dishonour Him who has saved me; and even though I may not finally fall away, I know not how much I may lose by one day's slothfulness, or how much I may gain by maintaining that watchful attitude to which, as the expectant of an absent Lord, I am called. "Blessed is he that watcheth;" and even though I could not see the reason for this, I will act upon it, that I may realise the promised blessedness. He who has called me to vigilance can make me partaker of its joy. He can make my watch-tower, lonely and dark as it may seem, none other than the house of God, and the very gate of heaven.

Notes on Scripture.

Where is the Promised Kingdom of God?

"The earth is the Lord's, and the fulness thereof; the world and they that dwell therein, for He hath founded it upon the seas, and established it upon the floods."—Ps. xxiv. 1.

The *promised* kingdom must be when and where it now is not; else it could not be promised. It is at hand to come, not where it is already; but from heaven to earth, where it is prayed for to come. Neither does it come to this world, but only the promise of it. Where, then, shall it appear? On earth, after this world passes away; for the earth is one, its worlds are several; one before the earth was drowned: "this present evil world;" and "the habitable world to come of which we speak." Τὴν οἰκουμένην τὴν μέλλουσαν περὶ ἧς λαλοῦμεν. (Heb. ii. 5.) The past, the present, and the future world all belong to the earth. Neither this world, nor its prince, have any part in the promised kingdom; but they flee away before its coming. They disappear for ever, and give place to the King of righteousness and His kingdom, coming in earth as in heaven. This present world is evil and transitory; the future is blissful and eternal. This creation is mortal, corruptible, and passing away; but the world to come is immortal, incorruptible, and never passes away. The earth is the same planet always, but, like our vile bodies changed and fashioned in the King's own likeness, the earth shall be changed, made anew, and with its heavens be fashioned into the holy city and heavenly country of covenant promise, and shall be prepared for the abodes of the blessed.

This life and world are temporal, the future ones eternal. When the Scriptures predicate anything concerning the earth or the world, the nature of the thing predicated will show to which world or earth it belongs; whether the temporal or the eternal. Anything promised in the world or the earth, to outlast time, as the kingdom is promised, must of necessity belong to the world to come with the new earth

Digitized by Google

which God will make. The eternal promises, the everlasting covenants, are made and given in this world to mortals; but they are paid and discharged to immortals in the glory and immortality of the future world. The time of the kingdom is future and infinite; but the place of the kingdom is definite and fixed. We are not at liberty to fix the time; we are not at liberty to change the *venue*, or the place, where in the holy law *the scene of the action is laid.* When the law and the testimony say *earth*, or *world*, we must inquire whether this or the next be meant. But we must not change the *venue* laid down in the law; we are not at liberty to read "earth" in the law, and change the scene of action in our mind to the sun, moon, and stars, or to infinite space. The time is reserved in the Lord's power; but the place of the coming kingdom is abundantly declared.

The scene of the promised kingdom of heaven is, by the holy law and testimony, laid in the world to come on this earth. The King and His kingdom being eternal, the realm of His abode, the scene of the action, and the people of His realm, must be also eternal. They of necessity belong to the future world of the new heavens and earth which shall never pass away nor be destroyed. We are bound to locate the action where the Scripture lays the scene, that is, earth; but the terms of description decide whether the scene belongs to the temporal or to the eternal world, to the mortal, or to the immortal race; whether to this land of death, or to the coming land of life; whether to this fallen Jerusalem, or to Jerusalem above, which is free; whether to the earth under the curse of sin and death, or to the earth in which there shall be no more curse. We must not change the place of the action from the earth, but only inquire to which state of the earth the action belongs, whether to the present and temporal, or to the future and eternal state.

It requires no words of ours to prove that the promised kingdom of heaven belongs to the future and eternal state of this *earth*, seeing it is so laid down in all the books of the law and the Gospel, and pledged by God the Father to His only-begotten Son, Jesus Christ our Lord, saying, "I shall give Thee the uttermost parts of the earth for Thy possession" (Ps. ii. 8). "Unto thy seed (which is Christ, Gal. iii. 16) will I give this *arets*, earth" (Gen. xii. 7). To Adam, the first, the dominion over all the earth was given (Gen. i. 26). He lost it. To the seed of the woman, the Son of the blessed, it is pledged for an endless dominion (Ps. viii. 6). "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him" (Dan. vii. 13, 14). "Truly, as I live, all the earth shall be filled with the glory of the Lord (Numb. xiv. 21). "Unto the Son He saith, Thy throne O God, is for ever and ever" (Ps. xlv. 6). "Thou shalt call His name Jesus. He shall be great, and He shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke i. 31). "Every knee shall bow, and every tongue confess, that Jesus Christ is Lord" (Phil. ii. 11).

The King is Jesus, the testimony of whom "is the Spirit of prophecy." His kingdom is foretold by the prophets, preached in the Gospel, prayed for in the Church, without ceasing, and sure to come with God's will done, in *earth* as it is in heaven. We may devoutly ask, whether the King, and the kingdom, and the people promised, are to be manifested in this world or the next? and whether the throne

Digitized by Google

of the kingdom is to be set up in the earth that now is, or in that which is to be? To this question only one answer is possible. Seeing that the King, His dominion and realm, and His subjects, are eternal and immortal, the scene of their manifestation can only be in the heavenly and eternal world of the new creation. No mortal may attempt to change what the lawyers call the *venue*. That is laid down in the written law and in the preached Word, as belonging to the eternal world, and to the regenerate earth; to the King and kingdom of the resurrection from the dead, for which we according to His promise look, in "a new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 13). In the heaven and earth of the new creation is laid down the site, and is spread out the scene, or the ground-plan of the city and kingdom of God; in which "the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. xl. 5). "The whole earth shall be full of His glory" (Isa. vi. 3). "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9). "O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth" (Ps. lxvii. 4). "His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed" (Ps. lxxii. 18). "And the Lord shall be King over all the earth. In that day there shall be one Lord, and His name one" (Zech. xiv. 9). Let the floods clap their hands, let the hills be joyful together before the Lord; for He cometh to judge the earth" (Ps. xcviii. 8); "He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth" (Ps. xcvi. 13). The Lord says "earth;" who shall say to Him, "Nay"? Who shall say, "Not earth, but heaven"? Who shall say, "Not in earth, but in boundless space"?

Blessed be the name of the Lord, who "came into Galilee preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel" (Mark i. 14). Blessed be the name of the Lord, who teaches us to pray, "Thy kingdom come; Thy will be done in earth."

Foreshadows of Antichrist.

MANY and marvellous were the types of the Lord's Anointed, before the angel of the Lord announced to the shepherds of Bethlehem the birth of Jesus Christ; and scarcely less numerous and marvellous are the foreshadows of the last Antichrist, the man of sin, the son of perdition. Nimrod, Pharaoh, Balak the king of Moab, with the prophet Balaam; Goliath of Gath, Saul, and Sennacherib, king of Assyria, dimly prefigured the mighty being to whom Satan, the god of this world, in the closing days of this dispensation, will give "his power and his throne, and great authority" (Rev. xiii.), so that *all* the world shall wonder after and worship HIM—the man of sin, whom Satan delighteth to honour. But it is especially during the times of the Gentiles, when God transferred power from Israel to Nebuchadnezzar, king of Babylon, the great head of the Gentile world up to the second and glorious coming of Jesus Christ as King of Israel, that we find prominently brought out, in typical representation, the blasphemous language, idolatrous practices, and persecuting acts of the last Anti-

Digitized by Google

christ, the man energised by Satan (2 Thess ii. 9), into whom he will enter, as he did into Judas, the son of perdition (Luke xxii. 3). If we examine what Daniel has recorded concerning Nebuchadnezzar, king of Babylon, to whom the God of heaven gave a kingdom, power, and strength, and glory, so that wheresoever the children of men dwelt, the beasts of the field, and the fowls of heaven, all were given into his hand, God having made him ruler over them all (Dan. ii. 37, 38); for as dominion had been given to Adam at the creation (Gen. i. 28), and to Noah after the deluge (Gen. ix. 1–3), so universal dominion was here given by God Himself to Nebuchadnezzar, as king of kings, the golden head of the Gentile world—we shall find a characteristic development of the last head of Gentile supremacy. Indeed, we find under each of the four great governing powers to whom God gave authority, whether Babylonian, Persian, Grecian, or Roman, a shadowing forth of the actings of the last great embodiment of evil, Satan's masterpiece, THE ANTICHRIST. In the plain of Dura, in the province of Babylon, Nebuchadnezzar, the king, placed on a lofty pedestal an image of gold (doubtless an image of himself), and required all people, nations, and languages, at the sound of musical instruments, to fall down and worship the golden image, which he, as king of kings, had set up, threatening with death by burning all who should disobey his commands (Dan. iii.) Thus we have a foreshadowing of the idolatrous practices and persecuting tyranny of the last Antichrist, when setting up an image, and causing that as many as would not worship the image of the beast should be killed (Rev. xiii.)

If we pass on to the second kingdom, that of the Medes and Persians, we have in Darius, the king, a further development of the man of sin. In order to destroy Daniel, whom the king had preferred above the presidents and the hundred and twenty princes who were set over the whole kingdom, the presidents and the princes persuaded Darius "to establish a royal statute, and to make a firm decree;" which writing, when signed, could not be changed, "according to the laws of the Medes and Persians, which altereth not" (Dan. 6). But what was this royal statute? What the sum and substance of this unalterable decree? It was that the king, by the advice of his princes, should put himself in the place of God, forbidding his subjects, upon pain of death (namely, being cast into the den of lions), to ask any petition of any God or man, save of Darius the king, for thirty days, thus making himself for this brief period the only being in heaven or on earth to whom supplication was to be made. In like manner the son of perdition, "who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 3, 4); and will "cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, so that no man might buy or sell save he that had the mark" (Rev. xiii. 16, 17). Thus, in the acts of the Babylonian and Persian monarchs—Nebuchadnezzar and Darius—we have foreshadows of Antichrist as an *idolater* and a *persecutor* of the people of God; whilst in the wonderful deliverance of the three Jews, Shadrach, Meshach, and Abednego, from the burning fiery furnace (Dan. iii. 25), and of the prophet Daniel from the jaws of the hungry lions, we have an earnest of the gracious deliverance of the faithful Jewish remnant in the last days from the devices of Satan, that roaring lion, and from the bitter persecutions of the personal Antichrist, the false Messiah, of whom our Saviour spake in John v. 43, "I am come

Digitized by Google

in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

In the Jewish tribulation and persecution during the reign of Antiochus Epiphanes (see Josephus' Antiquities, 12th book, chapter v.)—the capture of Jerusalem, the slaughter of the inhabitants, in the putting down the Levitical sacrifices and ceremonies, in the defilement of the temple and God's altar by the erection of an idolatrous altar and image—we have a still further revelation of the author of the last tribulation, the great one still to be endured by the seed of Abraham at the hand of Antichrist (Dan. xii. 1; Jer. xxx. 7; Matt. xxiv. 21), before the times of the restitution of all things are ushered in by the coming of our Lord Jesus Christ.

Passing from the kingdom of Greece in the days of Antiochus Epiphanes, to the Roman or fourth kingdom, as seen by Nebuchadnezzar in the vision of the great image, formed of divers metals, and by Daniel in the vision of the four terrible beasts which came up from the great sea (Dan. vii. 2, 3, 17), we have in the idolatrous practices of the Church of Rome—in her persecutions of the children of God, the saints of the Most High; in the exaltation of the creature in the place of the Creator; in the setting up "the abomination of desolation" (or idol) in the place where men assemble to worship God and Jesus Christ whom He hath sent; in all these acts of the Papacy, for the lengthened period of 1260 years, we have a remarkable setting forth, indeed a rehearsal, of the idolatry, persecution, and self-exaltation of the man of sin during the last 1260 days of the present dispensation; the exact period of our blessed Saviour's ministry, and also of the persecution of the Jews and profanation of the temple in the days of Antiochus (See Prideaux's Connection, vol. iii. p. 238, Oxford, 1820.) Thus the prophet Daniel (to whom it was given to interpret the dream of the king Nebuchadnezzar, and to make known the commencement of the times of the Gentiles, during which Jerusalem should be trodden down, and her people be subject to Gentile rule) beheld also in vision the end of the Jewish tribulation, the resurrection of the just, and the destruction of every opposer of God's Israel. May we give heed to what Daniel the prophet, "the man greatly beloved," has written for our instruction respecting the "times" in which we are living (chapters ii. vii.), and more especially respecting the closing scenes of the great Jewish tribulation, and the destruction of the "wilful king, the wicked one," at the glorious epiphany of the Son of Man, at whose coming, with all His saints, Israel shall be delivered; and Jesus, as David's son and David's heir, shall reign over the twelve restored and converted tribes, "on Mount Zion, and in Jerusalem, and before His ancients gloriously." Then will "the kingdoms of the world become the manifested kingdom of our Lord and of His Christ." And as earth's sovereign Lord, Jesus shall receive glory and honour from all people, nations, and languages: for year by year shall men come up from all nations to Jerusalem, "to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv).

The Motive to Watchfulness.

THAT the Son of Man will come again is a doctrine distinctly announced in the Word of God. The duty of watchfulness in view of His coming is no less distinctly taught.

Digitized by Google

The motive by which the duty is enforced seems to be twofold. 1st, Some general knowledge of the time when He will come; and, 2d, a want of knowledge of the precise time. This is taught by such passages as the following:—"But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. v. 1, 2). "And that, knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed" (Rom. xiii. 11). "But of that day and that hour knoweth no man. . . . For ye know not when the time is" (Mark xiii. 32, 33). It is also clearly illustrated by the words of Christ (Matt. xxiv. 43), "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." The knowledge of the watch, or quarter part of the night, in which the thief would come, would be to the good man a *general* knowledge of the time. In that watch there would be three hours, but in which one of them the thief would come, he was not informed, hence, *would have to watch from the beginning till he came*, or suffer loss. Here knowledge and ignorance are so combined as to form a constraining motive to watchfulness. "Therefore," says Jesus, "be ye also ready; for in such an hour as ye think not the Son of Man cometh." The definite time we know not. That is one of the secret things belonging to God. But of "the time,"—the watch of the night,—we have all necessary information. John in his day could say, "Little children, it is the last time." Peter affirmed, "The end of all things is at hand." Paul declared, "Yet a little while, and He that shall come will come, and will not tarry." And again, "The night is far spent, the day is at hand." It seems plain from such teaching that three of the night watches were already past, and the fourth begun. In that, the last watch, Christ will come; just when, we know not; hence must watch.

Wisdom and the Foolish Woman.

PROV. ix. 13–18.

THERE are two great ministries in the world—the ministry of *wisdom* or religion, and the ministry of *folly* or wickedness.

In the preceding parts of the chapter above noted, and in the one before that, there is a beautiful and detailed description of wisdom. Its divine excellency, eternity, and blessedness, are there set forth with a mastery never reached by an uninspired pen. Its ministry also partakes of the same excellences.

1. *It strives for the ear of all.* It cries, and it puts forth its voice, and it calls to all men, in all places, in all forms. There is an earnestness, vehemence, fulness about her endeavours which is astounding. She puts forth her voice (1) "*in the top of high places*"—Sinai, Zion, Mount of Beatitudes, Calvary, places of worship; (2) "*in the way of the places of the paths,*" the ordinary walks and thoroughfares of life, common experience; (3) "*at the gates, at the entry of the city,*" the deliverances of the civil law, the judgments of the courts.

2. *It proposes great and precious things*—to make the simple wise, to set the erring right, to give a knowledge of the truth, to show the ways of attaining worth and making the most out of life—riches, and honour and length of days, and eternal life.

Digitized by Google

3. *Its inculcations are worthy of attention;* they are plain and simple: bear and keep instruction; and they are important—blessedness is guaranteed to those who hear and heed them; and a glorious feast is prepared for them that will turn in with her ways.

But there is another ministry—the ministry of folly—symbolised under the imagery of "a foolish woman." The ministry of wisdom is the power of right and goodness inviting the world to holiness and peace. The ministry of folly is the power of wickedness in the world, inciting to transgression, and urging men to everlasting ruin. Every one moves through life between these two rival and antagonistic forces. At every step two voices meet us and ply our hearts. They are both voices of entreaty, but they invite in altogether opposite directions.

The ministry of temptation has about it the blandishments of a designing woman. It is a bad thing to find woman a tempter; but from the first great mother of us all down to this present, she has often sustained this character, and is the model image of charming wickedness. In other words, the influences of evil are like the arts and flatteries of a lewd woman. There is about it all possible effort to make a good external appearance, a show of loveliness, a display of charms, an exhibition of willing and ready compliances, whilst within there is nothing but deceit, contamination, and all that is degrading. There is fair seeming on the outside, but beneath is everything loathsome and devilish.

1. *Sin is ignorant*—"she is simple, and knoweth nothing." There is nought in the world so shortsighted and unwise. There is no worse policy than wrongdoing. There is not another thing so unphilosophic, and without reason or sense, as the giving way to sin. It is the very essence of stupidity. There is not an approved impulse in man which does not pronounce against it. Reason is against vice—conscience is against it—the common sense of mankind is adverse to it—all the books oppose it—all reflection agrees that there is not an ounce of sense in any amount of it. There may be a clever craft in sin. The ways of the guilty are often very ingenious. It may for the moment outwit honesty and truth; but it never is wise. It knoweth nothing.

2. *Evil "is clamorous"*—full of noisy prating to attract attention, enlist interest, create excitement, bear down objections, overcome reluctance, and to hurry along into compliance. There is no quiet and sober thinking, but much talk, boisterousness, loud hilarity. Wisdom wants thought, deliberation, calmness; but evil wants as little of that as possible. *Hurrah!* is its word, and the merrier and the louder the better.

3. *Evil is audacious.* Like the immodest woman, thrusting herself upon attention, inviting observation, and pertly challenging and provoking every lewd feeling, so does evil address itself to man's baser nature. "She sitteth at the door of her house, on a seat in the high places of the city." Bold and brazen, she seeks to attract every one's eyes, and to draw to her every one silly enough to be entrapped.

4. *Evil addresses itself most directly to the inexperienced, the simple-minded, and those devoid of understanding.* Serious, instructed, and calculating people are not those with whom this woman expects to succeed. Such are not beyond her persuasions, but they are not so easily drawn and influenced. It is your don't-care people—your do-it-for-fun people—your youngsters who just want to see how far the thing may be carried, on whom folly operates, and from among whom sin gathers her devotees. With people of understanding, who know the value of

Digitized by Google

prudence, and consider the end before they begin or yield, the "foolish woman" can do but little.

5. *Evil seeks to influence by the persuasions of momentary pleasure.* "Stolen waters are sweet, and bread eaten in secret is pleasant;" this is the argument. It is admitted that the thing is wrong—that it cannot be defended—that it is all contrary to correct morals and true principle; but it is so agreeable, so pleasant, so sweet, so gratifying! Men are never sinners on principle. They do not give themselves to folly and wrongdoing, because they feel that the thing is right and justifiable, and what they would approve. Oh no, their ideas are orthodox; but they do not go according to those ideas. It is gratification they want. The thing is sweet. It gives them momentary delight. And for that transient pleasure they are content to wreck every principle of justice, and reason, and religion.

6. *The persuasions of the "foolish woman" tend to the most disastrous consequences.* "The dead are there; and her guests are in the depths of hell." This is true of her in the literal acceptation, and it is true in what she represents. The stolen waters may be sweet to the taste, but they are deadly poison to him that drinketh them. The bread eaten in secret may be pleasant in the mouth, but it is rottenness in the bones, and damnation to the soul.

What shall we say, then, to these things? "Wisdom hath builded her house; she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the high places of the city." This is particularly true of the Gospel of Jesus. And the voice is, "Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish and live; and go in the way of understanding." He that hath ears to hear, let him hear.

The Harvest.

1. HARVEST is the time of reaping grain, and the fruits of the earth. The term "Harvest" is also used for that which is produced. In Palestine the Israelites commenced their harvest by carrying the first handful of ripe barley to the altar. In the southern parts and in the plains this was done about the middle of April, but in the northern and mountainous parts, the first of May or later. The sickle was used, the reaper filling his hand, and the binder of sheaves his bosom (Ps. cxxix. 7). The first record of an offering is found in Gen. iv. 3, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord."

2. The Israelites were required to offer a lamb for a burnt-offering, on the same day that they offered a sheaf of the first fruits (Lev. xxiii. 10–12, 14).

3. We see a remarkable appropriateness in these memorials and types, for "the earth is the Lord's and the fulness thereof" (Ps. xxiv. 3). He created the earth in the beginning, and on the third day caused it to produce *good* food for the creatures he afterwards created (Gen. i. 11–13; James i. 17).

4. About 1655 years after the Creation, at the time of the flood, there was no harvest for one year in any part of the earth (Gen. vii. 11, viii. 13).

5. Soon after the flood the Lord said, "While the earth remaineth,

Digitized by Google

seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease" (Gen. viii. 22).

6. Though seedtime and harvest have never since the flood ceased *throughout* the earth, they have ceased in some places for several years in succession. In Egypt and Canaan, 641 years after the flood, there was no harvest for seven years (Gen. xlv. 6), "For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing [that is, ploughing] nor harvest."

7. The Israelites were required to observe the Sabbath in harvest as well as in the less busy seasons of the year (Exod. xxxiv. 21).

8. The Israelites were commanded to leave some of their harvest in the fields, for the poor and for the stranger (Lev. xix. 9, 10).

9. There is a beautiful history in the book of Ruth, showing that maidens were permitted to improve their strength and vigour by participating in the harvest-work as gleaners. About 1322 years before Christ, there was a famine in the land of Israel. Elimelech, a man of Bethlehem, in Judea, and his wife Naomi, and his two sons, Mahlon and Chilion, went to the country of Moab (Ruth i. 3–5, 10, 14, 22, and all of chap. ii.)

10. The Israelites were required not to gather any harvest every seventh year, nor the fiftieth year (Lev. xxv. 4, 5, 11).

11. To be idle in harvest-time is a disgrace (Prov. x. 5).

12. The ant gives us an example of wisdom in harvest-time (Prov. vi. 6–8).

13. To impress a people with a knowledge of their *great* wickedness, and to cause wanderers to return to the Lord, their harvest has been very much injured (1 Sam. xii. 17, 18; Amos iv. 7, 9; Hag. ii. 17).

14. We hear people say, "Youth must have time to sow their wild oats;" but let the youth take notice that they must reap the same kind that they sow. Job. iv 8, "They that plough iniquity and sow wickedness shall reap the same;" Prov. xxii. 8, "He that soweth iniquity shall reap vanity;" Hosea viii. 7, "They have sown the wind, and they shall reap the whirlwind;" Hosea x. 13, "Ye have ploughed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies;" Gal. vi. 7, "Whatsoever a man soweth, that shall he also reap: for he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

WHAT SHALL THE HARVEST BE?

Sowing their seed by the dawnlight fair,
Sowing their seed in the noontide glare,
Sowing their seed in the fading light,
Sowing their seed in the solemn night,
Oh, what shall the harvest be?

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame—
Ah, sure will the harvest be.

Sowing their seed by the wayside high,
Sowing their seed on the rocks to die,
Sowing their seed where the thorns will spoil,
Sowing their seed in the fertile soil,
Oh, what shall the harvest be?

Digitized by Google

Sowing their seed with an aching heart,
Sowing their seed while the tear-drops start,
Sowing in hope till the reapers come,
Gladly to gather the harvest home.
Oh! what shall the harvest be?

Chorus. Sown in the darkness or sown in the light,
Sown in our weakness, or sown in our might,
Gathered in time or eternity,
Sure, ah yes! sure will the harvest be.

15. By complying with certain conditions we can ensure a good harvest. Hosea x. 12, "Sow to yourselves in righteousness, reap in mercy;" Ps. cxxvi. 5, 6, "They that sow in tears shall reap in joy," &c.

16. If we would have a *bountiful* harvest, we must sow bountifully (2 Cor. ix. 6). We must sow at various times (Eccles. xi. 6). We must sow in various places (Ps. xxxii. 20). We must prepare the ground and not sow among thorns (Jer. iv. 3). We must sow on good ground, where there is depth to the soil, and where the seed will not be destroyed (Luke viii. 4-15, omitting vers. 9 and 10).

17. Harvest is used to represent a people, ripe for the judgment (Jer. li. 33; Joel iii. 13; Rev. xiv. 14-20).

18. Harvest represents the end of the world in the parable of the tares of the field (Matt. xiii. 24-30, 36-43).

19. Let us prepare for a blessed harvest in the kingdom of God, lest we lament, saying, "The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20).

20. Let us not be like the barren fig-tree: "And when He saw a fig-tree in the way, He came to it and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away" (Matt. xxi. 19).

NOTHING BUT LEAVES.

Nothing but leaves; the Spirit grieves over a wasted life,
O'er sin committed while conscience slept,
Promises made, but never kept,
Folly and shame and strife—nothing but leaves!

Nothing but leaves; no ripened sheaves, garnered of life's fair grain,
We sow our seeds—lo! tares and weeds,
Words, idle words for earnest deeds;
Reaping, we find with pain, nothing but leaves!

Nothing but leaves, and memory weaves no veil to hide the past;
And so we trace our weary way,
Counting each lost and misspent day,
Sadly we find at last, nothing but leaves!

And shall we meet the Master so,
Bearing our withered leaves?
The Saviour looks for perfect fruit;
Stand we before Him sad and mute,
Waiting the word He breathes,
"Nothing but leaves!"

21. "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the

Digitized by Google

Lord of the harvest, that He will send forth more labourers into His harvest" (Matt. ix. 36-38).

Oh, we are the reapers, that garner in
The sheaves of the good from the fields of sin ;
With sickles of truth must the work be done,
And no one may rest till the "harvest home."

Go out in the by-ways and search them all ;
For wheat may be there, though the weeds are tall ;
Then search in the highway, and pass none by ;
But gather from all for the home on high.

The fields are all ripening, and far and wide
The world now is waiting the harvest tide :
But the reapers are few, and the work is great,
And much will be lost should the harvest wait.

So come with your sickles, ye sons of men,
And gather together the golden grain,
Toil on till the sheaves of the Lord are bound,
And joyfully borne from the harvest ground.

Chorus. We are the reapers ! Oh, who will come
And share in the glory of the "harvest home ?"
Oh, who will help us to garner in
The sheaves of good from the fields of sin ?

22. "Say not ye, There are yet four months, and then cometh harvest ? Behold, I say unto you, Lift up your eyes and look on the fields ; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together" (John iv. 35, 36). "And He said unto them, Go ye also into the vineyard, and whatsoever is right I will give you" (Matt. xx. 4).

Reviews.

An Explanatory and Practical Commentary on the New Testament of our Lord Jesus Christ. Intended chiefly as a Help to Family Devotion. Edited and continued by the Rev. W. Dalton, B.D., Prebendary of Lichfield, and Vicar of St Philip's, Penn, near Wolverhampton. London : James Nisbet and Co.

These volumes are most thoroughly what they profess to be. They are the work of one deeply read in the divine Word, and able to bring out clearly and vigorously its meaning. For family reading they are altogether admirable. Take such extracts as the following :—

"Christ declares, that before the end shall come, His Gospel is to be preached among all nations, not for their general conversion, but '*for a witness*' unto them, and for the gathering of His elect from among them : so that we are to expect not the universal reception of the Gospel, but the calling out a body of professed disciples of Christ, before the second advent and reign of the Lord Jesus.

Digitized by Google

"It appears that false Christs arose at the period of Jerusalem's siege, and deceived many; and so we fear antichrist will in like manner, at 'the time of the end,' persuade men to follow after other Christs, or make them think the true Christ has come, but that he is in some secret place—the faithful, however, will not follow them, because they know that Christ's coming will be bright and manifest, like the lightning itself. We should take heed that no man deceive us, by preaching any other Christ, or any other gospel, than that contained in His Holy Word. St Paul says, 'though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;' and cursed, in like manner, are those who allow themselves to be deceived and seduced. If any of us cling to aught but the righteousness of the Son of God, as the sole ground of acceptance, or look to any other mediator between God and man, but only the Lord Jesus, we are deceiving ourselves, and laying up wrath in store against the judgment of the great day. Let all who are Christians indeed be excited to prayer and watchfulness, for fearful times will close the present dispensation. Persecution tends to increase the love of Christ's true followers, while it blows *out* the spark of mere profession. If the flame of love be at all kindled within us, the more the anger of the world storms upon us, the brighter will that flame be exhibited. Never did the Church of Christ flourish so well as in the days of adversity; and the experience of every individual of that Church is just the same: for in every season of outward trial, Christians have less confidence in themselves, and are oftener with their Father in secret; because less dependent on the arm of flesh.

"While we meditate on the extraordinary prophecies in this chapter, and look upon their accomplishment as so many infallible proofs of the truth of the Christian religion, let us apply the whole to ourselves, by considering the events foretold, as typical of far more important transactions. So sure as the words of Christ were accomplished in the destruction of Jerusalem, so sure shall unconverted sinners, among the Gentiles, meet an awful doom, at the second coming of the Lord Jesus; and as sure as the Christians at Jerusalem escaped that ruin, by marking the signals of its approach—coming out from the unbelieving Jews, and taking refuge in the neighbouring towns, so sure shall all who take warning by what Christ now tells them—who come out from the world, and fly to Him as their only refuge and defence—be saved, when awful ruin shall fall upon the ungodly at Christ's second coming, and when eternal destruction shall finally overtake them.

"Let us observe how differently the thoughtless world and the Church of God regard that day. The former are occupied about many things, but utterly careless about the day of the Lord—and this fatal sleep will hold thousands, called Christians, until the sound of the archangel's trumpet. Like the people in Noah's and Lot's day, they will be found eating and drinking—marrying and giving in marriage—engaged either in sinful pursuits or in lawful ones, without any reference to eternity; and at last the flood of God's wrath will overwhelm them with sudden destruction. Again, our Lord compares all false professors to the evil servant, who says in his heart, 'my Lord delayeth his coming.' They either encourage divisions in the outward church, or sink into apathy and sensual indulgence. This will be the state of the world when Christ shall came in the clouds of heaven. He will find the worldling occupied in earthly things—the professed Church slothful or miserably divided, and only a few devoted servants waiting with their lamps trimmed for their returning Master. Surely this passage shows clearly that the victory of truth and rightesusness will not occur in all its fulness, until the advent of Christ. In a word, it clearly proves that the kingdoms of this world shall not be converted to Him before His coming.

"How different will be our condition from a thoughtless world if we are

Digitized by Google

true believers: we shall regard ourselves as the servants of the best of Masters—who has placed us here to live, not for self, but for the glory of God and the good of men, and we shall feel it a real privilege to do anything in His service. Instead of dreading His return, we shall joyfully repeat the words, 'Come, Lord Jesus, come quickly.' We shall welcome His approach; and at last hear His approving voice; we shall reign with Him when all His saints arise to meet Him, and when His glorious kingdom shall be made manifest. May God impress these realities on our hearts, so that we may all be found with the glorified Church in the day of final blessedness.

"Our Lord, in illustrating the momentous prospect of His second coming to judge the world, compares Himself to a master, leaving his house, and appointing his servants their work, and commanding his porter to watch, in order to admit him without delay, at whatever moment he should arrive. He represents the precise time of His return as unknown to men, or angels, or even to Himself (so far at least, that the Holy Spirit, by whom He was anointed to His prophetic office, had not communicated it to Him as any part of the Revelation which He was to make known to men), and from thence inculcates the necessity of incessant watchfulness. But though we cannot be certain either of the day or hour of the Saviour's second advent, yet are we commanded to *watch* for it as an event that may come to any age of the Church. Certain signs are given to quicken attention, and when they take place, the Church will then *know* that the 'summer is near'—the glory of the blessed kingdom; but even before these signs are fully manifest, all believers should individually wait for the coming of the great King—because He has enjoined it on us, and because it may arrive in our day and generation. We must wait for the Lord, because He has commanded us so to do, and because it is one test of true discipleship, that we love His appearing. We found our hope of the Saviour's coming on the promises of the Word of God, and not on any signs; but these are useful to quicken our expectation, and when the last signs shall occur, the Church will arise and go forth to meet the heavenly bridegroom. Many Christians expect the gradual conversion of the world, and the fulfilment of a long chain of prophecies to take place before the advent of Christ, and hence they are looking for other things, instead of the Saviour's arrival to His household. This is a sad mistake; it not only removes this glorious day to the distant horizon, but it prevents its having the practical tendency that Jesus inculcated on us all. *Watchfulness* is our duty and privilege, because the Lord may return whilst we are alive and actively engaged in the affairs of this life. Let us listen to His charge—thrice, in the space of a few verses, does our Lord repeat the same injunction—'watch.' May we have grace to put us in a state of watchfulness—may the careless be timely warned—may the half-awakened be aroused to increased exertion—and may the sincere Christian have his loins continually girt, and his lamp trimmed, and he himself like unto one who waits for the coming of his Lord.

"Two remarkable periods connected with Christ's mediation are here mentioned by St Peter; first, the period of His coming in suffering flesh, which had been foretold by all the prophets, and which had been followed by His resurrection. Another period is spoken of, when Jesus should again be sent; and this can be no other than His second advent in glory; for in connection with this event, St Peter, speaking to the Jews, says, 'the times of refreshing shall come.' We may learn what these 'times of refreshing' (or, as it more literally signifies, 'of reanimation') are, by consulting the prophet Ezekiel, where a valley full of dry bones is shown to the prophet, and he is directed to preach to these bones, and he does so, and they revive; and he is then told that these dry bones represented the whole house of Israel, and that as the dry bones were made to live, so the time shall come when dispersed Judah and outcast Israel shall be converted to God and live. This is the time of

Digitized by Google

which St Peter speaks—'the time of reanimation,' or 'refreshing,' and which is connected in prophecy with the second advent of Christ, 'as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.'

"But St Peter speaks of another event connected with Christ's coming—viz., 'the times of restitution of all things.' What means this? It evidently refers to that blessed state when He that sits upon the throne shall say, 'Behold, I make all things new.' Creation shall be delivered from its groaning condition—the bitter fruit of sin. God's ancient people shall be restored to their own land, and shall be blessed there with privileges and favours far beyond what they ever enjoyed. The saints of God shall reign with their glorified king, and Satan being cast out, all nations shall acknowledge Jesus to be Lord and Christ. St Peter declares that '*all* the prophets,' from Samuel onwards, 'have foretold of these days'—the days of Christ's second advent. Oh! look to the prophecies—that neglected portion of Scripture! There is a mine of wealth to be found there—go and search for it, and you will be amply repaid for your pains, and be assured that there is no study of more *practical* utility to be found; mere curious inquiries will leave men unsanctified, and without real benefit; but a prayerful study of prophecy will brighten our hope of glory, and wean us from sin, which now destroys the earth. We shall then know that Christ has been sent to bless His people, 'in turning them away from their iniquities.'"

Scriptural Truths. London: John F. Shaw & Co.

This little volume is full of precious truth,—truth in many departments of Scripture. We quote the 21st and 22d articles as most suitable to our pages:—

"THE NATURAL RELATION OF GOVERNMENTS TO GOD.

"They who contend that governments should renounce all regard to religious truth, found the most plausible of their arguments on past experience. They point to the past history of Christendom—to the period, for example, when Protestantism was established in our own country, and when an attempt was made to cause the government and people of England to act as if they were members of the Church of Christ. They point to this, and ask whether the attempt succeeded—whether it did not end in the most disastrous failure? We reply, it unquestionably *did* end in failure. How could it be otherwise, when the attempt was founded on a fiction. The government and people of England were not really brought into the Church of God: how then could they act as the Church of God? Personal faith in Jesus, as revealed in the Gospel, alone brings into His Church: and therefore a Church-position cannot rightly be assumed by those who have not personally embraced the Gospel.

"The withdrawal of governments, therefore, from a Church-position, and their determination to free themselves from principles, which, however binding on the Church of God, are not applicable to those, who, like themselves, are not in the Church of God, cannot be regretted. We may deprecate the motives of the withdrawal, and the manner in which it has been effected; but we cannot wish to maintain a fiction, nor to induce men to profess themselves to be what really they are not. What we protest against is this—that the withdrawal from a Church-position is made the excuse for withdrawing from something more. It is made the excuse for renouncing other principles, which, in virtue of *natural* relation to God, are binding on rulers

Digitized by Google

and on their subjects, not because they are God's *Church,* but because they are God's *creatures.*

"The eternal power and Godhead of God are borne witness to, both by the Scriptures, and by the works of creation. It is a fact which man's conscience is capable of recognising. Consequently, the denial of His existence, or the acknowledgment of other gods, or idolatry—*i.e.*, the ascription to creatures of attributes that belong only to the Creator—is a breach of a *natural* relation, in which man stands to God.

"The shutting up the Book which God has written, and the refusal to allow Him thereby to speak immediately to His creatures, is an interference with His prerogatives as God, as well as the breach of a natural duty.

"Again, to deny that the Lord Jesus is God, and that He is now administering the government of the universe, is to deny an actually subsisting fact. Men may, to use the language of Scripture, count themselves unworthy of everlasting life, and spurn the salvation of their souls, through faith in the great Sacrifice. They may reject Him as their Saviour, and refuse to submit to the principles on which He guides His Church. But they need not on that account plunge deeper into sin, and unite with the Jew or the infidel in denying His present existence and government at the right hand of power. The Lord Jesus has been made 'both Lord and Christ;' and in that character is administering the government of the universe on the Throne of His Father. To deny this, now that it has been revealed as a subsisting fact, has the same character of sin as a denial of the government of God.

"Whenever, therefore, a government fosters any system, or forwards the influence of any individual, that assails such truths as these, it forsakes the duty which it naturally owes to God. It is not a Church question, or a spiritual question—it is a question of *natural* duty. It is a question, whether, after that God has plainly declared certain things to be facts, men shall be encouraged to say, that they are *not* facts. Heathenism—Romanism—Judaism—Infidelity—are all systems, which assail not only the truths belonging to God's Church, but those also which concern His government of man, as man. Heathenism denies the eternal power and Godhead of the One God, and fixes men in idolatry;—Romanism shuts up the Book of God—refuses to allow Him to speak to His creatures—says that the traditions of men are equal in authority with the Scriptures of God—and after some measure of light had penetrated the idolatrous Gentile world, leads them back by pretended Christianity, to idolatry again. Judaism denies the existence (save as of a malefactor who has perished in his sins) of Him, who is now controlling the universe and upholding all things 'by the word of His power.'

"THE PRESENT AND FUTURE CONDITION OF THE EARTH.

"Let us take any of the descriptions given in the Old Testament respecting the condition of the earth *after* the national forgiveness of Israel, and say whether they do not imply the introduction of a *new* era in human things. At present there are throughout the earth 'gods many, and lords many' (1 Cor. viii. 5); but THEN 'Jehovah shall be King over all the earth: in that day there shall be one Lord and His name one' (Zech. xiv. 9). At present it is said of Israel that they are 'blinded;' that they 'please not God, and are contrary to all men, and that wrath has anticipatively come upon them unto the end' (1 Thess. ii. 16); but THEN 'Israel shall blossom and bud, and fill the face of the world with fruit' (Isaiah xxvii. 6). All that see them shall acknowledge them that 'they are the seed whom the Lord hath blessed' (Isaiah lxi. 9). At present 'darkness covereth the earth, and gross darkness the peoples;' but THEN 'many nations shall go and say,

Digitized by Google

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem' (Isaiah ii. 3). At present certain *Gentile* nations (represented in Daniel by fierce beasts; the last of whom, because of its blasphemies, is to be given to the burning flame) exercise authority in earth; but THEN 'the kingdom, and dominion, and the greatness of the kingdom UNDER the whole Heaven shall be given to the people of the saints of the Most High' (Dan. vii. 27). At present 'Satan is a roaring lion going about seeking whom he may devour;' but THEN, there shall be no lion in the path of the redeemed of the Lord (Isaiah xxxv. 9), for 'Satan shall be bound' (Rev. xx.). At present 'nation rises against nation, and kingdom against kingdom,' and the final summons to the Gentile world in this dispensation is, 'Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong' (Joel iii. 9, compared with Rev. xvi. 13, 14); but THEN, men 'shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah ii. 4). At present we have 'through much tribulation to enter into the kingdom of Heaven;' but THEN, 'the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away' (Isaiah xxxv. 10). Contrasts like these abound. Let us take one example more. In Isaiah xi. we find a period described in which 'the wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.' The very fact that the earth now presents no scene in any wise resembling this, is a sufficient proof of the futurity of this prophecy. If the context be examined, the oft-recurring words, 'IN THAT DAY,' prove, beyond a question, that the time spoken of is the yet future time of Israel's national forgiveness. 'IN THAT DAY the Lord shall set His hand again the second time to recover the remnant of His people that shall be left . . . and He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' . . . 'IN THAT DAY thou (Israel) shalt say, O Lord, I will praise Thee, though Thou wast angry with me Thine anger is turned away, and Thou comfortedst me. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of Thee.'

"But there is one clause in the eleventh chapter which deserves especial consideration: 'By the breath of His lips shall He (the Messiah of Israel) slay the Wicked One.' This clause is quoted by the Apostle in 2 Thess ii. 'Then shall that Wicked One be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.' No one can doubt that these words refer to 'the glorious epiphany of the great God our Saviour,' and therefore we have the authority of the Apostle for saying that this event must occur previously to the time of earthly peace of which the rest of the chapter in Isaiah treats, and previously to the time when forgiven Israel sings the song of praise from which I have just quoted.

The Wiles of Satan. By the late Rev. W. H. Krause. London: James Nisbet & Co., 21 Berners Street.

These are a hearer's notes of sermons preached in Dublin many years ago by the late W. Krause. They are eminently practical. We give part of the second on Eph. vi. 12.

Digitized by Google

"The text brings us into the mysterious region of the spiritual world. There is an army of spiritual adversaries opposed at every step against our getting what the Lord has given us in the everlasting covenant. The text tells us of the difficulties, danger, and labour which the Lord's people have to endure. All lies in the struggle with this powerful band of spiritual enemies. All this force is a well-arranged instrumentality and agency of him who is called the devil. If they were flesh and blood, flesh and blood could meet them, grapple with them, and be an equal match in power. There is something putting in motion this mighty machinery against the Lord's people. This hostile host is presented in the text under three aspects:—

"1st, A general view of the spiritual world.

"2d, The sway and mischievous control which this spiritual power exercises over the darkness of the world, comprehending all the vast dominion exercised over an ungodly world, directing it against the Lord's people.

"3d, This agency, active, subtle, malicious, is brought to bear upon the spiritual condition of the Lord's people; the extent and limits of it; what the Holy Ghost declares on this subject.

"History is full of instances of the influence of the devil upon the affairs of men. There are beings in a certain state of organisation, actual existences, called in Scripture, 'principalities and powers.' The leader of this band is more generally put forth. There is nothing in Scripture of the mode by which he is what he is, but we gather that he is a fallen spirit, that he was not always what he is. The Lord tells this to the Jews: 'He was a murderer from the beginning, and abode not in the truth,' &c. (John viii. 44). The subject matter of that chapter was the work of Christ. Our Lord says, 'I beheld Satan, as lightning, fall from heaven' (Luke x. 18). Some conjecture that the cause of his rebellion was the declaration that the human nature should be put into union with the divine nature. It is not improbable that when it was given out in heaven as God's decree, that all the angels should worship Him, not as Creator and Father, but as God in human nature, as the Christ, and that these intelligences should not only bow before the God-man, inseparably united to His Church, but also be ministering spirits to God's servants; it is not impossible that on this occasion these intelligences rebelled. In 2 Peter ii. 4, and Jude 6, there is plain declaration that the angels that sinned are reserved unto judgment.

"There is a band of spirits under the control of Satan, 'The devil and his angels' (Matt. xxv. 41). In Matt. xii. 24, he is called 'the prince of the devils.' There is an order and organisation of them so as to constitute a kingdom. Christ says that if Satan be opposed to himself, his kingdom cannot stand (Luke xi. 18). These intelligences act with unity of purpose. In Mark v. it is said, 'My name is Legion, for we are many;' and when those spirits went into the herd of swine, it is said, 'There were about two thousand of them.' Out of Mary Magdalene there went seven devils. In Luke ix. 1, it is said, 'Jesus gave his disciples power over *all* devils.' This may denote variety of orders among them. Satan is called 'the god of this world;' also, 'prince of this world.' In Job i. 6, it is related that this spirit came into the presence of God. The subject under notice was Job. Satan desires to seduce him from his integrity, and shows that if provoked, he would curse God. He gets a commission from God with regard to him, and obtains wonderful power of control over the elements, against his property.

"The intelligence and knowledge displayed by Satan are to be observed in the remarkable way in which he speaks of the notice he had taken of the Lord's servant. He noticed that God had put a hedge around him, and had defended him from evil by His special power.

"In Mark v. and Luke iv. we perceive that these spirits had knowledge of Christ. From Job i. we learn the activity of Satan, in his active vigilant

Digitized by Google

superintendence of the affairs of men, to see where he can level his arrows against the Lord's people. It is to be borne in mind that, after all, he is only a creature. Some have gone wrong in forgetting this—viz., that his power is within the limits of God's permission. The Lord will let him go on until the time when he shall be bound. Then he shall be loosed again for a time, and finally be cast down. When told that that human nature which he abhorred should bruise his head, the intelligence must have been most humiliating. He thought within himself: 'If I can only make man ambitious, I have done the work.'—'Ye shall be as gods,' was the bait he held out. It was this that had proved his own ruin. There must have been exultation in his breast, when he had brought down that nature which God had decreed that angels should worship; then with what writhing feeling must he have heard, when God told him that that very nature which he had degraded should bruise his head. God delayed the fulfilment of this promise for four thousand years. God has not to do with years.

"'What is time?' says Bishop Beveridge, 'nothing but a parenthesis clasped between eternity and eternity.' It is the parenthetical dealing of God with us. There is no such thing as *time* to such a Being as God.

"When this spirit was practised in wickedness and experienced in mischief toward man, then the Son of God came in human flesh. The devil tries his power against Him (1 John iii. 8). Then he put to all his force. In this way God was pleased to bring out glory to His name. The devil was crushed and overcome by the humility of that very Being who was to destroy his power, and that, not by divine power visibly exercised against him, but by the Cross. Most stupendous is this Kingdom of Grace. Through death He took away death (Heb. ii. 14). 'Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it' (Col. ii. 15). Through guilt He took away guilt—through His becoming *the* Guilty One, the guilt of His people was laid on Him. The glory of the Lord is brought out by establishing the security of the Church. He identified Himself with it, because, united to Him, it is put for ever beyond the reach of the destroying power of Satan. He would have His people to triumph over their spiritual adversary by Him, thus showing the stability of the covenant which brings glory to Himself.

"What a wonderful provision is made against our spiritual adversaries, in the Spirit within, of eternal life. He that is *with* us is greater than he that is against us. Our text leads us further to consider the various modes in which Satan acts upon the darkness of the world—the vast resources which he has in that house of darkness—the use which he makes of that darkness against the Lord and His people.

"There is no term so frequently used in Scripture to describe the ruin brought into the world by sin, as that of *darkness*.

"This term the Holy Ghost has seen fit to use to describe the condition of man alienated from God. It conveys the idea that God is Light, and that the only light is that which comes from God. When man is estranged from God, the Word implies that he is clouded in ruinous ignorance and discomfort, far from Him who alone is the Light of the world. The natural condition of those on whom the gospel rests with its light is that they are sitting in darkness and the shadow of death. Ephesians v. 8 speaks of the *subjects* of darkness as being darkness itself. In Ephesians iv. 18 a remarkable expression is used, describing the condition of the heathen world. The like is also used Col. i. 13; Acts xxvi. 18; 1 Peter ii. 9. All these passages describe the condition of man as not knowing God. This is the condition of numbers. That man is in darkness, whatever may be his attainments, who does not know Christ. The only thing which emancipates from this darkness is the glorious light of the gospel beaming on the soul.

Digitized by Google

"1 John v. 19 describes the character of the unbelieving world not in Christ. This vast mass of darkness is the department in which the devil ranges without control. The march of intellect has, of late years, been one of the most powerful agents of Satan. Knowledge unsanctified is a tremendous power in wickedness.

"Until a man knows the power of the Blood of Christ, as applied to the conscience, he is in darkness, and is a confederate with Satan against God. Much of the knowledge of the present day leads from Christ."

The Heresies of the Plymouth Brethren. By James C. L. Carson, M.D. Thirteenth thousand. London: Houston & Sons, Paternoster Row. 1870.

We return to this volume for further extracts, as the Darbyite system or sect cannot be too fully brought to light, as one of the many "mysteries of iniquity" prevalent in these last days. In his Preface, Dr Carson thus writes:—

"Many parties imagine, because the Plymouths have no professed Confession of Faith, that they have no regular system of belief; but this is a great mistake. They not only have a very complete system, but they are as tyrannical as Rome in keeping their followers to it. Although the Christian public cannot divine what their system is, it is all perfectly understood by those who are thoroughly initiated into it. The great difficulty of getting at it, arises from the fact that it is always put forth in a completely Jesuitical form. It is entirely to this it owes its success. It is all so thoroughly 'guarded,' that Mr Darby seems to be surprised I was able to unfold it, as he says, 'the incriminated language, not one in a thousand would have noticed as anything particular.' In place of trying to make everything plain and specific to the eye of the Christian public, the Darbyites have managed to cloak their opinions by using language in a Jesuitical sense, and the consequence is, that few parties who have hitherto tilted with them, seem to have been able to discover all the peculiarities of the sect, or yet thoroughly to expose and overturn their obnoxious sentiments. They have been frequently met in such a powerless way, by men who were not thoroughly up to their system, that the opposition they have encountered has only added strength to their cause. Unless a person keeps closely and strictly to Bible principles, argues carefully, accurately, and with the utmost precision on every point, and hits home without fear or dread, it is impossible to manage such wily and slippery customers.

"It has been supposed that Plymouthism should be spared on account of some good people who have entered its fold. It is unfortunately true that simple-minded Christians have, in many instances, given in their adhesion to the sect. They have been deceived by the plausible sanctimoniousness of the Plymouth leaders. In place of making this a reason, however, for sparing the hypocrisy of the system, it is only a greater argument for its radical exposure, as a proper warning to the unsuspicious and unwary."

In connection with the above remarks we ask our reader's attention to the following sentence of a letter received lately from a friend who was for many years among them, and who is thoroughly acquainted with their deviations from truth and morality and sound doctrine:— "I do not think it possible" (he writes), "for any one who has not been behind the curtain (as I have been) adequately to appreciate or expose the *esoteric* of this *sanctimonious imposture.* It was because I maintained those very principles (Presbyterian) of rule and ministry, both

Digitized by Google

in my writings and my lectures, that the leaders of that faction fell upon me, and hunted down my dear and sainted wife, until the grave offered her an asylum in its bosom. Nor is there any redress; there being no organization, there can be neither authority, tribunal, or appeal. A few designing men pull the strings, and admit of no appeal from their dictum, or even remonstrance. They gag their victims, and exercise a reign of terror which no outsider can even conceive of. They belie and slander with impunity any one whose power they dread, and whom they purpose to destroy. And there is absolutely no redress unless the injured person pursues them in a criminal or civil court. And all this wickedness the 'saints' are told is the action of the Holy Ghost! Not only appeal is ignored by this infallible decision, but even remonstrance is rebellion or blasphemy with them. For instance, the godly and devoted George Müller is branded as 'blasphemous,' because he could not receive the 'decretal epistles' of J. N. Darby as infallible and binding. And what redress had that holy man under such a slander? None, save in the word, 'being defamed, we entreat." But I think the time has come fully to expose this religious *communism*."

Whether the leaders are in league with the "International," one cannot say. But we stand in doubt of them. If they are Christians, they are not like those of primitive days.

Of some of their heresies, Dr Carson thus speaks:—

"Is it not evident his views are not the same as those which he thinks Satan is diligently inculcating on professing Christians? No person can doubt this without charging Mr Mackintosh with the high crime of wilfully misrepresenting the views of the professing Church. The Church is either going aside from the views it has been supposed honestly to entertain, or else Mr Mackintosh thinks those views so erroneous that they are the inventions of Satan. I ask Christians, are they dishonest on this point? Do they really hold views on the humanity of Christ different from those they have hitherto professed? If not, Mr Mackintosh must be falsely accusing them, *or else he considers the ordinary received opinions to be the invention of Satan.* There cannot be the shadow of doubt that Mr Mackintosh holds views entirely different from the generality of professing Christians on this point. Why then does he not state them in unmistakeable terms? Why does he not honestly tell us the exact view which he says Satan is introducing? Why does he leave any possibility of doubt on such a momentous subject? Why has he '*guarded*' his present edition? If he wanted the truth to be known there would be no need of guarding. He stated his views in the plainest possible language in the first edition of his book. Why has he altered it so now that his real opinions are more difficult to discover? Why has he 'guarded' in place of expunging? Why has he retained all the obnoxious views under a far more insidious, and therefore more dangerous form? If he has not changed his views, he should not have changed his words; and if he has changed his views, he should honestly tell us so. He should recant all his former sayings, and tell us plainly where he was wrong. As he has never done this, we are bound to suppose his views have undergone no change. He may think it prudent to render them somewhat ambiguous, or to hide them, but he has never recanted them.

"It is also evident from the extract I have given that when Mr Mackintosh speaks of the 'person of Christ,' he means the humanity, because it is on the humanity of Christ, or the person of Christ, that he says Satan is introducing the false doctrine. If this be kept distinctly in view in reading

Digitized by Google

his works, it will be seen that he deifies the humanity in an immense number of instances. As I cannot find space to criticise the whole chapter, I will just take the paragraph from which I previously quoted, and from which Mr Mackintosh has now omitted the words 'as to His manhood.' 'As to the materials,' says he, "the 'fine flour' may be regarded as the basis of the offering; and in it we have a type of Christ's humanity.' Observe here, the question in the paragraph is the *humanity*, not the divinity, of Christ. 'The Holy Ghost,' he continues, 'delights to unfold the glories of Christ's person. . . . He contrasts Him with Adam, even in his very best and highest state. . . . The first Adam, even in his unfallen condition, was 'of the earth,' but the second man was 'the Lord from heaven.' We here see that when Mr Mackintosh speaks of the glorious person of Christ, he means his humanity. The sense of the paragraph also demonstrates that it is the humanity of Christ Mr M. is contrasting with Adam. There would be no sense at all in the paragraph if he meant the Godhead of Christ, because his whole argument relates to the humanity of Christ. Consequently, he must mean the 'manhood' of Christ when he says He is 'the Lord from heaven.' No Christian will deny that, in his Godhead, Christ is the Lord from heaven. This point is not in dispute amongst Christians. Hence it cannot be the point which Mr Mackintosh is labouring to set us right on. It is not on the divinity of Christ, but on 'the vital nature of the doctrine of Christ's humanity,' that he says professing Christians are so led away by Satan. It is this affair of the humanity he is trying to inculcate on his readers. It is therefore indisputable that he means the humanity of Christ when he calls Him 'the Lord from heaven.' He has made it more difficult for ordinary readers to unravel his meaning, but he has in no way altered the sense, by omitting, in the second edition, the expression 'as to his manhood;' and for that reason he should have allowed it to remain as he originally published it, 'The second Man is, as to His manhood, the Lord from heaven.' When he holds the opinion, in place of truckling about it, he should stand manfully up for it."

Again, as to what Darbyites call the Presidency of the Holy Spirit, we give the following extract. They have coined a word, "Presidency of the Spirit," which they have not found in Scripture, but which was needful to give the outside world an idea of the exalted nature of their system, as being *exclusively* under the presidency of the Spirit!

"I wish it to be specially observed that the statements I quote on this point are taken from the accredited writers amongst the Plymouth Brethren themselves. I thus give them the fairest possible judgment, as all the witnesses are from their own side of the question. What more could they ask?

"At the 6th page of 'Worship and Ministry,' we are told that the doctrine of the Holy Spirit's 'presence and *supremacy* in the assemblies of the saints,' is one 'of the most momentous truths by which the present period is distinguished;' and the writer further says he could not 'have fellowship with any body of professing Christians who substitute clerisy in any of its forms for the sovereign guidance of the Holy Ghost.' It is also stated at the 7th and 9th pages of 'Christ the Centre,' that, from the moment the Holy Spirit was sent, 'we search in vain in the New Testament for any Church government except the sovereign guidance of the Holy Ghost. . . . Enter an assembly belonging to any denomination of the present day. . . . the PRESIDENCY of the Holy Ghost is forgotten: a man fills his place.' Again, 'No gathering can claim to be a Church of God, save that company that meets in the name of Jesus, and in the dependence upon the presence, supply, and *ministry* of the Holy Ghost.'—('The Lord's Supper and Ministry.') I need not multiply quotations, as these are quite sufficient to show that the special presidency of the Holy Spirit in the assemblies is a settled doctrine. Now,

Digitized by Google

it is easy to prove that Christ has promised to be in the midst of His people when they are gathered in His name, although, be it observed, He nowhere says He is to be the president or pastor. On the contrary, we are expressly informed that He has given pastors and teachers; and we are told in other places that the elders or pastors are to feed the flock of God, and take the *oversight* thereof, and that those elders which *rule* well are to be counted worthy of double honour. Now, if the pastors are to oversee and rule the flock, it cannot be disputed that they occupy the position of presidents. This is the testimony of the inspired Word, and there is not a single text in all the Scriptures which states that the Holy Spirit is to be the *president* of the assemblies, or that He is even present in any other sense than as He dwells in individual believers. The Holy Spirit dwells in every Christian, either in the Church meeting or out of it; but it cannot possibly follow from this, that the moment a number of them meet together, He becomes their president. This is a *positive* doctrine, and requires a positive, distinct, and unmistakeable proof. Now, I demand of the Plymouths one text of Scripture in which it is plainly stated that the Holy Spirit presides at the meetings of the Church. Until they produce such a text, and they have never yet done it, their system must be pronounced a pure fiction of the imagination. I have often wondered how men can consider themselves worthy of the name of man, so long as they hold that certain things are taught in the Scriptures, whilst they are unable to point to a single passage which explicitly teaches the doctrine. They will often hold to their belief, although, if a telescope seventeen times larger than Lord Rosse's were applied to every line in the book, it would not discover one word asserting the doctrine believed. Such conduct degrades the understanding, and brands the word of God as if it were as unintelligible as a book of riddles.

"As might be expected, this doctrine of Supremacy has driven these fanatics to wonderful extremes. They go the whole length of claiming inspiration for themselves. The author of 'Worship and Ministry' says, page 9, 'No one must take any part but that which He (the Holy Ghost) assigns. . . . . Liberty of ministry is liberty for the Holy Ghost to act by whomsoever He will.' According to this, the man who speaks, speaks under the direct presidency of the Holy Spirit, and must be infallible. 'The choosing of pastors,' says the writer of 'The Ruined Condition of the Church,' p. 25, 'is a daring encroachment on the authority of the Holy Ghost.' I can well understand that God, and not man, has the power of *conferring* the gifts which are necessary for the pastoral office; but I cannot understand how the Holy Spirit can choose the man and then make His choice known to the world. This could not even be known by the parties chosen being inspired to tell it, because we would not know they were inpsired. Besides, if the Holy Spirit is to *choose* the pastors, there is not the slightest necessity for the minute scriptural details regarding the qualifications of the office, because the Holy Spirit surely requires no information on this point. He needs no instructions. To my thinking, the fact that the Holy Spirit has thought it necessary to lay down, in the Scriptures, in the most precise and particular manner, the various qualifications which are necessary for the man who desires to fill the office of a pastor or bishop, is an undeniable proof that he is to be chosen by uninspired men. If the choice rested with the Holy Spirit, he would require no instructions. Just think of the Holy Spirit requiring a printed list of qualifications to guide Him in His choice! Just think of the Holy Spirit causing the instructions for His own guidance to be written down for fear He might forget them! Blasphemy! blasphemy! Plymouthism! Plymouthism! Even if the *choice* was to be made by inspired men, there would be no necessity for details. The power of inspiration would enable them to point out the man without a long list of instructions. Hence I conclude, as

Digitized by Google

minute details are given concerning the qualifications, they cannot be intended either for the Holy Spirit or inspired men; but must be for the guidance of ordinary mortals. If this be not so, the Scriptures contain more than is necessary—a useless superfluity—when they detail the qualifications which are requisite in the man who is to be selected to the office of a bishop."

We mean to return to this subject, and to bring out as fully as possible the wickedness of this vain-glorious spstem, which seems to be a compound of Popery, Socinianism, Socialism,—a strange exhibition of self-confidence and hatred of all Christians save those whom *they call saints*,—but of whom others, looking on upon their evil doings and sayings, are so suspicious that they are in the habit of affixing every name almost to them save that of *saint*.

Whether they love one another (in their own circle) we know not. They certainly do hate cordially all that will not believe in J. N. Darby. It is under his presidency that they meet for worship.

Imauddeen; or the Searcher after God, and other Poems. By E. A. W., author of "Hymns and Thoughts in Verse," "Plea for the Clergy," "Deep Waters," etc. London: James Nisbet and Co.

There is much true thought, smoothly and elegantly expressed in this volume of poetry. We give the conclusion as containing something which suits our pages:—

"See in each Christian soul the process fair,
Good over evil surely wins its way!
Conflicting passions oft with stormy power
Rend him in twain and well nigh crush his hope,
Yet, drawing fresh resources from on high,
Again he strives, and struggles yet again.
The years pass on, and still he holds his ground,
Declines to yield, and slowly gathers force
From long endurance. Then at last appears
Some little triumph! Peace, submission, calm,
Succeed to irritation, pride, despair.
More boldly now he meets each conflict had,
More meekly bears vicissitude and pain,
From self delivered, more for others' lives.
Thus not unhappily he travels on
And finds at last surpris'd the goal is near.
Upon his tired brow there seems to play
Fresh breezes from the land to which he wends.
Sweet expectation flutters in his breast!
Almost again he hears the pleasant sound
Of voices lost to him so long ago!
But most of all, with reverential thirst
And a deep longing, he awaits the sight
Of Him best trusted, best beloved of all,
His friend divine, the guide of all his way!
O happy he to whom each Christmas-tide
Is thus a way-mark on the road to Heaven.
To every friend we wish no lesser joy!
Each season brighter, happier than the last,
The last the happiest, the best of all,

Digitized by Google

Kept on the threshold of eternal bliss!
"Come, wondrous day of consummation grand,
When all the purposes of God complete
Breath'd the last sigh, and wept the latest tear.
Earth glorified and Heaven itself renewed,
There shall be gladness, infinite and pure.
Hope vainly tries to measure such delight,
Fancy exhausted from the task desists,
But faith looks up and says, "The Word is sure;
The promise splendid is divinely true;
There shall be Issue to each long Delay;
There shall be Day to follow on the Night,
And Joy commensurate to all the Pain.
The plans of God slow rip'ning break at last
In beautiful and never-dying flower!
Courage, dear souls! The Manger and the Cross
Bespeak a love that will not disappoint;
Who trusts in Christ can never trust in vain."
"Ring then, O Bells! Ring out, O Christmas Bells,
And waken every land to bless the Lord:
Ring out, O Bells! Ring out, sweet Abbey Bells,
And waken, O my soul, to praise the Lord."

The Second Advent. Were the first Teachers of Religion consistent with Doctrines they propounded concerning the Second Advent. By Edward Price. London: Elliot Stock.

We suppose the author meant this pamphlet as a defence of the Apostles; but we profess ourselves unable to understand his argument —or even his meaning. We cannot catch the drift of his pages from the peculiarity of his style and the profusion of his words.

The "Little While" of the Saviour's Absence, and the Prospect of His Speedy Return. Three Lectures delivered in the Scots Church, Sydney, and the General Assembly's Hall, Melbourne, by John Dunmore Lang, D.D., A.M., Minister of the Scots Church, Sydney, Honorary Member of the African Institute of France, of the American Oriental Society, and of the Literary Institute of the University of Olinda in the Brazils. Melbourne: Printed for the Author.

These Lectures of Dr Lang are excellent, sending to us from the other hemisphere an unmistakeable millennial sound. Here is the close of his second Lecture:—

"The fourth of the divinely-appointed signs of the speedy return of the Saviour, agreeably to His own promise, 'again a little while and ye shall see Me,' is 'a time of trouble such as never was since there was a nation even to that same time' (Daniel xii. 1). 'For nation,' says our blessed Saviour himself, in confirmation of this prediction of the ancient prophet—'nation shall rise against nation, and kingdom against kingdom, andthere shall be famines, and pestilences, and earthquakes," or political revolutions,

'in divers places. All these are the beginning of sorrows' (Matt. xxiv. 7, 8). 'For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be' (verse 21). 'And there shall be signs in the sun, and in the moon, and in the stars,' or the ruling powers of the world; 'and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken' (Luke xxi. 23-26). Now, whether the political firmament does not foreshadow such a time as this is thus described as being both certain and imminent, judge ye. The Right Honourable the Premier of England has recently informed us, somewhat exultingly indeed, that the Imperial Government is now in a state of profound peace with all the world; and doubtless there is no immediate prospect of war for the mother-country from any of the nations of Christendom. But in the estimation of those who can discern the signs of the times, there are principles in rapid development in all the great nations of Europe, that will infallibly lead, at no distant period, to the very state of things which the prophet predicts, and which our blessed Lord so fully confirms—'a time of trouble such as there never was since there was a nation until that same time.' The International Society on the one hand, and the Land League on the other, are now assuming formidable proportions in Europe, announcing and carrying into effect, with constantly increasing multitudes of adherents, principles that will ere long revolutionise every country in Christendom, and in all probability give rise to a period of "distress of nations," unexampled in the previous history of man.

"The recent and tremendous conflict in the city of Paris was, in all probability, only the first in that series of woes of which the International Society is now hastening the consummation in all the great cities and states of Europe; and the Land League, in calling authoritatively, as it is now doing, for a resumption and re-distribution of the entire national domain in all the great states of Europe, is virtually ushering in a perfect chaos throughout the civilised world—a period of deadliest strife, of civil war in its most frightful forms, and of unheard-of calamities. The process now in rapid development is thus characterised in holy Scripture—'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world; to gather them to the battle of that great day of God Almighty' (Rev. xvi. 13, 14).

"Now, it is precisely in such circumstances, and especially when there will be no expectation of such a consummation, that the second coming of Christ will surprise both the Church and the world; for 'As the days of Noe were, so shall the coming of the Son of Man be; for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be' (Matt. xxiv. 37-39).

"On one of my voyages from Australia to Europe, about forty years since, I had the honour, along with another Presbyterian clergyman (the Rev. Mr. Buchan, of Hamilton, if I recollect aright), long since deceased, of breakfasting one morning with the illustrious Dr Chalmers, who was then Professor of Divinity in the University of Edinburgh. After breakfast we both accompanied the doctor from his residence in the New Town to the University, where we understood he had to deliver a lecture on Scripture prophecy to the students of his class in the Divinity Hall. In the course of his lecture, he observed that there were two different opinions entertained respectively by eminent divines as to the way in which that period of millennial blessedness

Digitized by Google

foretold in Scripture was to be introduced. The one of these opinions was that in the future history of the church, there would be a gradual lifting up of society to the millennial level, through the agencies that are at present in operation in the Christian church—the progress of education, the preaching of the gospel, and the operations of Bible and Missionary Societies—accompanied, as there was reason to believe these agencies would be, with an abundant outpouring of the Holy Spirit. The other of the opinions he referred to was, that the period of blessedness foretold in Scripture would be preceded and ushered in with a tremendous convulsion or rather series of convulsions, implying the breaking up and subversion of every institution, whether civil or ecclesiastical, throughout the habitable world. And Dr Chalmers sufficiently indicated his own belief and conviction that the latter of these opinions was the most accordant with the Word of God.*

"In connection with the prediction of a time of trouble awaiting the Church and the world, is the predicted restoration of the Jews to their own land, which the psalmist assures us will not be accomplished without fierce warfare and immense bloodshed.

'The Lord hath said, and will fulfil—
Even as of old, from Bashan's hill,
I'll bring thee back in triumph yet,
O Jacob, to thine ancient seat.

And as thou marchedst through the flood,
So shalt thou march through seas of blood;
And o'er the red and gory plain
Thy dogs shall revel on the slain.' †

PSALM lxviii. 22, 23.

---

* "As anything connected with the illustrious man I have just mentioned, the late Rev. Dr Chalmers, will doubtless be interesting to the reader, I may mention an incident of the occasion referred to in illustration of his enthusiastic admiration of natural scenery. When walking along Prince's Street, from his house in the New Town of Edinburgh to the University, Dr Chalmers in the middle, and the other clergyman and myself at his elbows, he was struck suddenly with the sight of Arthur's Seat, or the lion *couchant*, as it is often styled, which he had doubtless seen overtopping the old town a thousand times before, and stopping abruptly on the pavement, to the evident surprise and wonderment of people passing at the time, he raised his staff, and slowly describing with it the outline of the mountain, he exclaimed, "What a glorious outline!" I may add that it was Dr Chalmers who admitted me, when a student of the University of Glasgow, where he was then minister of the Tron Church, to the communion of the Christian Church. And when spending a day with him at the house of a mutual friend at Fairlie, near Largs, on the Frith of Clyde, on one of my earlier visits to Scotland from New South Wales, in the year 1831, one of his humorous observations, with which I could not help sympathising at the time, especially after twice circumnavigating the globe as I had then done, was—'What a pity it is that we have not got a bore to Sydney through the centre of the earth!' It would have been much more rapid travelling in that case than even that of the railway, could one have only contrived to stop at the other extremity of the bore. That would have been the difficulty.

† From specimens of an improved metrical translation of the Psalms of David, intended for the use of the Presbyterian Church in Australia and New Zealand. (By the author.) Philadelphia, 1840.

Digitized by Google

"Now, it is in that death-struggle that is destined to ensue between the restored of Israel and the nations arrayed against them that the Son of Man will suddenly appear in His glory. 'Behold,' says the prophet Zechariah, 'the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives' (Zech. xiv. 1-4).

"Finally, the fifth and last of the signs I shall mention of the speedy return of the Lord Jesus, is the state of the professed Christian Church in all its denominations in the period immediately preceding the second coming of our Lord. '*Then*,' says our blessed Lord in the twenty-fifth chapter of the gospel according to Matthew—'THEN shall the Kingdom of Heaven,' or the professed Christian church, 'be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the Bridegroom tarried'—mark this, my brethren—'they ALL slumbered and slept' (Matt. xxv. 1-5). Now we, the professed members of the Christian Church of the present day, are unquestionably the ten virgins of this parable; for as our blessed Lord commences the parable with the word *then*, He does so to indicate that its fulfilment is referable particularly to the time of which He has just been speaking—the time immediately preceding His second advent. Some of us—these ten virgins—are wise, it may be, and some are foolish; but is it not the case—is it not the remarkable fact—that now that the Bridegroom tarrieth, we are *all* slumbering and asleep? Or are we not rather saying with the scoffer and the infidel, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation' (2 Peter iii. 4). Alas! brethren, this, in my humble opinion, is the most lamentable of all the signs of these last times. The Church of Christ throughout all her denominations is unquestionably in a deep sleep, and has forgotten to watch for the coming of her Lord. And nothing, I fear, will ever arouse her from this state of sleep, of insensibility, of death, till the cry is heard at midnight—'Behold, the Bridegroom cometh, go ye out to meet him' (verse 6)."

The Special Teachings, Ecclesiastical and Doctrinal, of the Plymouth Brethren, compiled from their own writings. With Strictures. By the Rev. Duncan Macintosh, Dalkeith. Edinburgh: James Kerr.

We wish that the author of this tract had made himself more thoroughly acquainted with the history of Darbyism and its teachings. But still there is much that is excellent in the exposure of that heresy. The chapter on doctrine we give entire.

"1. SIN. *Responsibility and moral obligation exist independently of law. Adam had these in the Garden of Eden, and in breaking them, brought in sin. Sin is defined in* 1 *John* iii. 4 (*which Mr. Darby translates, Whoso commits sin, commits lawlessness; and sin is lawlessness*). *Sin is lawlessness, referring to a state, not an act. Transgression is the breaking of a given law. Till the law, sin,* i.e. *lawlessness, was in the world; though not transgression* (Romans v. 13.)

Digitized by Google

"This is quoted from the late Dr. Davis' "Helps for Inquirers" (p. 13), from which it will be seen that, while the brethren deny that the law is a rule of life to believers, they also maintain that man was not subject to the law at all till it was given by Moses, and therefore, though sin (*i.e.* lawlessness) was in the world, there was no transgression till the law was given, and that Adam, in eating the forbidden fruit, broke no law, but only broke responsibility and moral obligation, and in breaking these, brought in sin (*i.e.* lawlessness), which refers to a state, not an act. In eating the forbidden fruit, Adam performed no act, but simply brought himself into a state of lawlessness, that is, into a state without law; but as he was in that state before, his eating the fruit did not alter his moral status.

"It is sad to think of an educated man so ignorant of the very first elements of moral science, as to say, that responsibility and moral obligation may exist independent of law, and not to know, that if the law was not given verbally to Adam, it was written in legible characters upon his heart, and that that natural sense of right and wrong which now exists in every human being, must have more powerfully existed in Adam, when in a state of perfection. The whole amounts to a total denial of the original depravity of man.

"II. THE HUMANITY OF CHRIST. *Christ's manhood was in the condition of Adam neither before nor after the fall. It is a blunder to suppose that the reality of the incarnation involves the condition of either Adam fallen or Adam unfallen. His humanity was totally different from Adam either in integrity or in ruin.*

"So says Mr Macintosh in his 'Christ Tempted and Sympathising' (pp. 11, 14, 35), a tractate of great authority among the brethren, and certainly he has proved himself to be a most apt scholar in the school of the Gnostics, who taught that our Lord did not derive His human nature from the Virgin Mary, but that it was formed in Heaven, and sent down from thence, and that the Virgin Mary's womb is to be considered only as the first seat of its residence in this lower world.

"Mr Macintosh, in his 'Notes on Leviticus,' pretends in page 37 to warn his readers against 'the cold abstractions of Gnosticism,' whilst in the same book he teaches the same errors. At page 35, he says, 'the second Man was as to his manhood the Lord from heaven.' Again he styles Him a 'divine man,' a heavenly man, as assuming a body which was inherently and divinely pure, holy, and without the possibility of taint, absolutely free from every seed or principle of sin and mortality. Such was the humanity of Christ, that He could at any moment, so far as He was personally concerned, have returned to heaven from whence He had come, and to which He belonged (p. 37). He further says, that the fact recorded in Mark iii. 31-35 will give additional force and clearness to a point already stated, namely, that incarnation was not Christ's taking our nature into union with Himself (p. 53). And let me observe, that between humanity seen in the Lord Jesus, and humanity as seen in us, there could be no union; that which is pure could never coalesce with that which is impure, or the incorruptible with the corruptible. The spiritual and the carnal, the heavenly and the earthly, could never combine (p. 42).

"It is obvious from these extracts that Mr Macintosh does not believe that our Lord took the substance of His mother, or that He became of the seed of David; and though Mr Darby supposes that Mr Macintosh's statements on the subject are unscriptural, he seems to hold the same views, because in referring to the expression, 'bone of your bone, and flesh of your flesh,' he says, 'We, the church, are bone of His bone, and flesh of His flesh.' Now that He is glorified, and the saints united to Him who is on high, the thought is a totally different one, and does not refer to His incarnation, but to our union with Him when glorified. *As incarnate, He abode alone.*"

Digitized by Google

"III.—*The Righteousness of Christ.* The Scriptures never use the expression the righteousness of Christ, or the imputed righteousness of Christ, but always the righteousness of God, as in Romans iii. 29; and the righteousness of God is evidently the righteousness of his Godhead, an essential attribute of Deity. The thought of Christ's having kept the law for us for righteousness would be utterly wrong. Nor does the Scripture anywhere teach the whole life of Christ as keeping the law imputed to, or put upon, the law breaker, to enable him to stand in law-kept righteousness before God. The Word of God only makes the life of Christ our precious example, the food of our souls, the bread of life.—('Stanley's Imputed Righteousness.')

"IV. *The Sufferings of Christ.* Christ was a sufferer in life and in death. In the former there were three distinct kinds of suffering. He suffered for righteousness, by the power of sympathy, and in anticipation, as in Gethsemane. In the latter, He suffered as the sinner's substitute. The former class of sufferings is apparent through His entire life; His substitutionary suffering is confined to His death; and to present Him suffering as the sinner's substitute, or as a sin-bearer, anywhere else save on the cross, is to rob His life of all its divine beauty, and to displace His cross altogether.—("Macintosh's Notes on Leviticus.")

"V. *Justification.* Whilst Scripture sets before the sinner the death of Jesus as an atonement for sin, it sets forth His resurrection for righteousness or justification (Rom. iv. 25), and it is through this atoning death and justifying resurrection, that we see how God is perfectly righteous in justifying the believer; and though He could not be righteous in any way in justifying the old man, yet He is gloriously righteous in justifying us as new creatures in Christ risen from the dead, and therefore the ground of the believer's justification is not what is called the righteousness of Christ, but the resurrection of Christ.—('Stanley's Justification in a Risen Christ.')

"As Brothers Macintosh and Stanley are regarded as two of the magnates of Plymouthism, the views propounded in these articles may be considered as the brethren's confession of faith on the all-momentous doctrine of a sinner's justification before God, and which, apart from all other erroneous, and occasionally stupid, dogmas, are sufficient to give Plymouthism a most prominent place among anti-christian systems, as must be obvious to the merest tyro in Bible truth; for, while they admit that Jesus met the penal requirements of the law, they boldly deny that he met its preceptive requirements, both of which, as Dr Crawford observes, in his admirable book on *The Atonement*, 'are so inseparably connected, that they form *one righteousness* of Christ, which is no more capable of being divided than Christ himself, and which constitutes the ground of our being freely pardoned and accepted, or accounted as righteous in the sight of God.'

"VI. *Regeneration.* The new birth is not putting the *same* nature into another condition, but the impartation of another, which is totally distinct from the old. This nature is produced by the Word of God reaching the conscience by the Spirit's power, and thus laying bare the roots and springs of one's being as unmendable, evil and bad; and the soul, cast over upon Jesus, and believing in Him, has eternal life. Thus, the person who believes in Jesus has received Him as His life, having been born again, on the ground of redemption through the blood of Jesus Christ. ('Patterson on the New Birth.')

"VII. *Sanctification.* As soon as we believe in Jesus, we become linked to Him, made one with Him, complete in Him, accepted in Him, and this is justification and sanctification; and therefore sanctification is not a gradual or progressive work. What redemption will be to the body in the resurrection, sanctification is to the soul; the one is as immediate as the other. No doubt the believer grows in the knowledge and experience of the

Digitized by Google

fact that he has been sanctified; but when he is first linked to Christ, he is clean every whit, fit for heaven, and were he not so, it would be a slur on the divine workman. ('Macintosh on What is Sanctification.')

"VIII. *The Law as a Rule of Life.* As it is evident that a sinner cannot be justified by the works of the law, it is equally evident that the law is not the rule of life to the believer. The law knows no such thing as a distinction between a regenerated and an unregenerated man. It curses all who attempt to stand before it, nor is there any one who will so fully acknowledge that he cannot keep it as the true believer, and hence no one would be more thoroughly under its curse. ('Macintosh on the True Nature of the Law.')

"IX. *The State of Departed Saints.* It is a vague notion to suppose that a part of Christ's body is in heaven, and part on the earth. All the saints on earth are of the body of Christ, but those who have died have lost their present actual connection with the body, having passed away from the sphere where, as to personal place, the Holy Ghost is. They have ceased to be in its unity; their bodies not being yet raised, they do not enter into account of the body (of Christ) as recognised of God; as those on the retired list of an army, they have passed into the reserve, or freedom from service, as it were, out of the scene now occupied by the Holy Ghost. ('Patterson on The One Body and One Spirit, p. 17.')"

Ecce Consilium: *The Great Revelation.* London: Simpkin, Marshall, & Co. 1872.

The anonymous author of this volume shares the "declining respect for religious dogmas and narrow theologies," and "eagerly casts about for a religious faith founded upon a more elevated conception of spiritual life." He is an advanced theological liberal, both in regard to doctrine, and in regard to the interpretation of Scripture. How far he believes the inspiration of Scripture, or accepts the atonement, or receives the doctrine of a judgment to come, we do not know. "The end of time" is with him the destruction of Jerusalem; Satan is simply evil personified; and the new heavens and earth seem to be the elevation of modern liberality and progress upon the ruins of all ancient systems, theologies, and doctrines.

Whether the author believes, like Carlyle, in force—like Darwin, in tadpoles—like Huxley, in sponges—or whether, like Paul, he believes in the cross of the Lord Jesus Christ, we do not know. He is a man of "progress."

A Critical History of the Christian Doctrine of Justification and Reconciliation. By A. Ritschl. Translated from the German, with the Author's sanction, by John S. Black, M.A. Edinburgh: Edmonston & Douglas.

As Ritschl is beginning to take his place as one of the *sound* theologians of Germany, we give the following extract from his work on Justification, to show how misty and unsafe are his ideas on the great doctrine of the gospel.

"The theosophic character of Rothe's theology conditions his view of the Person and Work of Christ; in this connection, however, in the proper doctrine of the work of redemption, there occurs a complexus of ethical notions. The second Adam (in whom, in virtue of His normal, *i.e.*, good

Digitized by Google

and holy development into Spirit, God really indwells, so that in the religious and moral development of Christ man becomes God just as much as God becomes man) conveys in His whole life a revelation of God's essence. On the other hand, His entire life, as human, takes its form from His *vocation* to be the Redeemer of natural sinful humanity, *i.e.*, to destroy sin's power over them and in them. To this purpose now it belongs, that, as Mediator, He is the link that forms an actual vital connection between God and sinful humanity. He does so, on the one hand, by perfecting into absolute union His fellowship with God—His religious task; on the other hand, by dedicating Himself in unconditional love to humanity—His moral task. In both these respects He must advance to perfect voluntary self-sacrifice, *i.e.*, to the surrender of His sentient life. For as His place in the world draws down the hostility of sin precisely on Himself, and involves Him in battle with the kingdom of darkness, He could keep Himself pure from temptations, and carry out His obedience to God, who was arranging His lot, only by proving His love to sinners, even unto the surrender of Himself to death. But in relation to sinful humanity, Christ is not only God's revealer—He is its representative. For being appointed to be the Head or Central Individual of the renewed spiritual humanity which He is to develop out of the old sinful race, His suffering and dying subserve that end, in so far as in them He has secured the victory over sin, not merely for His own person, but also for sinful humanity and in its room. The perfecting of Christ into absolute oneness with God, and to be the Head of the world of intelligences, which was accomplished in His resurrection and exaltation, is not, of course, the actual removal of sin in the old race. But as all the individuals of the new spiritual race meet in His individuality in One Person, He in history appropriates them to Himself by His Holy Spirit, and thus accomplishes at once their redemption from sin, and their actual exaltation as well as also the completion of the Incarnation of God, and the solution of the problem of creation. In this sphere now (that is, in the *applicatio gratiæ*) it is obvious that not merely the fact, but also the guilt of sin must be taken away in order that redemption may correspond to its idea. But God cannot forgive where, as matter of fact, there is no separation from sin; and, on the other hand, this last presupposes forgiveness. This antinomy is thus solved. God, for the sake of the sinner who is to be redeemed, as well as for His own sake, anticipates a forgiveness of sins, in which, indeed, the reaction of the holiness of God against sin is implied as the active commencement of the actual removal of sin from the personal life. This expiation of sin includes in itself the needed pledge for the future in the case in which we enter into personal and living fellowship with the Redeemer. As far as He is Redeemer in His relation to God as well as to men, so far is He also the means of propitiation for the sins of humanity. If we leave out of sight the theosophic arabesques of this presentation, all its characteristic features are to be found in Klaiber and Nitzsch,—both the indication of a train of thought that exclusively dwells upon the line of relation from God to man, and also His making propitiation to depend on the real and positive living fellowship of the individual with Christ. The idea also that the second Adam is the central individual, is indeed something new in this way of putting it; yet it also has been hinted at by Nitzsch. But if, remembering the analogous idea in the dogmatic theology of the Reformed Church, we were to expect to find Christ under this title viewed as men's representative *before God*, such a connection of ideas lies altogether beyond Rothe's sphere of vision. If, finally, we might think that so far as Christ's life-calling is thought of under ethical forms, His redeeming efficacy could be entirely referred also to the pattern He gave, as is the case in Klaiber's writings; Rothe, nevertheless, gives a peculiar character to the life-fellowship he insists on by the theosophic background of his entire view of the universe."

Digitized by Google

Extracts.

The Outcasts of Israel.

THE *Allgemeine Zeitung* gives some interesting particulars as to the dispersion of the Jews over the world. In Palestine they have long been reduced to a very small proportion of their former numbers. They are now most numerous in the northern part of Africa, between Morocco and Egypt (where, especially in the Barbary States, they form the chief element of the population), and in that strip of Europe which extends from the lower Danube to the Baltic. In the latter region there are about 4,000,000 Jews, most of whom are of the middle class among the Slavonic nationalities, while in the whole of the Western Europe there are not 100,000 of them. In consequence of European migrations, decendants of these Jews have settled in America and Australia, where they are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing so much that they constantly spread further to the south. Timbuctoo has, since 1558, being inhabited by a Jewish colony of traders. The other Jews in Africa are the Falaschas, or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Yemen and Nedschran, in Western Arabia. It has long been known that there are Jews in Persia and the countries on the Euphrates; in the Turcoman countries they inhabit the four fortresses of Scherisebs, Kitab, Schematan, and Urta Kurgan, and thirty small villages, residing in a separate quarter, but treated on an equal footing with the other inhabitants, though they have to pay higher taxes. There are also Jews in China, and in Cochin China there are both white and black Jews. The white Jews have a tradition, according to which in the year 70 A.D. their ancestors were 10,000 Jews who settled in Cranganore, on the coast of Malabar, after the destruction of the Temple of Jerusalem. The Jews remained at Cranganore until 1565, when they were driven into the interior by the Portuguese. The black settlers are supposed to be native proselytes, and have a special synagogue of their own.

Modern Infidelity and German Mysticism.

IN our days there are thousands of youths who are falling into grave religious errors and perils from sheer vanity and affectation; who admire most what they least understand, and adopt all the obscurities and paradoxes they stumble upon, as a cheap path to a reputation for profundity; who awkwardly imitate the manner, and retail the phrases of the writers they study; and, as usual, exaggerate to caricature their least agreeable eccentricities. We should think that some of these more powerful minds must be by this time ashamed of that ragged regiment of most shallow thinkers, and obscure writers and talkers, who at present infest our literature, and whose parrot-like repetition of their own stereotyped phraseology, mingled with some barbarous infusion of half

Digitized by Google

Anglicised German, threatens to form as odious a cant as ever polluted the stream of thought, or disfigured the purity of language. Happily, it is not likely to be more than a passing fashion; but it is a very unpleasant fashion while it lasts. As in Johnson's day, every young writer imitated as well as he could the ponderous diction and everlasting antithesis of the great dictator; as in Byron's day, there were thousands to whom the world "was a blank" at twenty or thereabouts, and of whose "dark imaginings," as Macaulay says, "the waste was prodigious;" so now there are hundreds of dilettanti, pantheists, mystics, and sceptics, to whom everything is a "sham," an "unreality;" who tell us that the world stands in need of a great "prophet," a "seer," a "true priest," a "great soul," a "godlike soul," who shall dive "into the depths of human consciousness," and whose "utterances" shall rouse the human mind from the "cheats and frauds" which have hitherto everywhere practised on its simplicity. They tell us, in relation to philosophy, religion, and especially in relation to Christianity, that all has been believed only on "empirical" grounds; and that the old answer to difficulties will do no longer. They shake their sage heads at such men as Clarke, Paley, Butler, and declare that such arguments as theirs will not satisfy them. We are glad to admit that all this vague pretension is now but rarely displayed with the scurrilous spirit of that elder unbelief against which the long series of British apologists for Christianity arose between 1700 and 1750; but there is often an arrogance as real, though not in so offensive a form. Sometimes the spirit of unbelief even assumes an air of sentimental regret at its own inconvenient profundity. Many a worthy youth tells us he almost wishes he could believe. He admires, of all things, the "moral grandeur," the "ethical beauty," of many parts of Christianity; he condescends to patronise Jesus Christ, though he believes that the great mass of words and actions by which alone we know anything about Him, are sheer fictions or legends; he believes—gratuitously enough in this instance, for he has no ground for it—that Jesus Christ was a very "great man," worthy of comparison, at least, with Mahomet, Luther, Napoleon, and "other heroes;" he even admits the happiness of a simple, childlike faith in the puerilities of Christianity—it produces such content of mind! But alas! he cannot believe—his intellect is not satisfied—he has revolved the matter too profoundly to be thus taken in; he must, he supposes (and our beardless philosopher sighs as he says it), bear the penalty of a too restless intellect and a too speculative genius; he knows all the usual arguments which satisfied Pascal, Butler, Bacon, Leibnitz; but they will do no longer; more radical, more tremendous difficulties have suggested themselves, "from the depths of philosophy," and different answers are required now!—*Edinburgh Review.*

Many Antichrists.

"THE organisation of the Catholic Church is, in fact, more powerful and despotic than any military organisation that ever existed. The enlistments in the Church are for life, and even the soul is condemned or assigned to heaven, hell, or purgatory, according to the fancy or dictation of the priestly dictator. Like Procrustes, the savage robber who placed his captives on a couch, and, if too short, stretched them out, if too long, cut them off to fit it, these priests cut and mangle the 'immortal soul' so as to fit it to heaven, purgatory, or hell. From

Digitized by Google

the womb to the grave the priest never quits his grasp on his victim. Body and soul are mortgaged to the Church. The terrible evils which arise from this monstrous religious slavery have been written over and over again. Among the most iniquitous and inhuman were the tortures and butcheries of the Inquisition. To read the brutalities of the Inquisitorial Fathers is to make the blood freeze in the veins, appal us with the enormity of their crimes, or arouse us to cry out for vengeance upon the human fiends. The old adage that "history repeats itself," is fatally true in regard to the ecclesiastical tyranny of Catholicism. Should this tyranny ever gain a controlling power on the American Continent we will have stakes and racks and tortures. The tiger does not change his nature, nor does the Historical Harlot her animus. Is there any Protestant religious power able to cope with this gigantic power of Catholicism? Not one. Protestantism means disintegration, dissolution. It is already divided into innumerable sects, each warring for mastery against the other, while Catholicism wars against all of them. Besides, the Protestantism of to-day does not satisfy the American heart. There are several millions of free thinkers in the United States who have fallen out of the Protestant ranks, some of them open and bold advocates of free thought in its fulness; others are patiently waiting for something which will satisfy their cravings. This disintegration of Protestantism will continue until the free thinking element in the United States is strong enough to proclaim itself a power. Then will spring forth, as in all ages, a man for the occasion—a mighty man to organise and direct this mighty agency. Ideas which we dream not of now will be proclaimed, and the hearts of the people, mellow and ripe for the seeds of the new ideas, will germinate and fructify them into life. The coming man, in the eyes of the *News-Letter*, will be the centre and soul of all the religious and political systems which have ever existed. His soul will be the reservoir containing the universal thought of the past ages; whatever is pure, noble, and elevating in this past he will embody in the present. As thought controls the world, and as he will be the embodiment of all thought, it follows that the ideas he represents must conquer. His voice will be as a tempest and a whirlwind to sweep over the heart of the nation. He will be the personation of a Confucius, a Buddha, a Mahomet, and all the other heroic souls who have filled the world with their heroic acts. In a word, he will be the 'beautiful hero' of the Hindoo sages, who is to be the All of humanity. Between the power he represents, which is the soul of freedom, and Catholicism, which is the spirit of slavery, lies the true irrepressible conflict. We are being prepared for the war; yes, in the midst of our selfishness, and our struggle for gain, pleasure, and pride, the hand of destiny is shaping and moulding us ready for action. We need have no fear for the future. The triumph of universal ideas, like the irrevocable law governing the universe, is certain, immutable."

The Ethics of Creed Subscription.

The following paper on "The Ethics of Creed Subscription," is by the Rev. Dr Karl Schwarz, chief chaplain in ordinary to H.R.H. the Duke of Coburg-Gotha, and Professor of Theology at the University of Halle, and shows how hatred of definite truth is spreading :—

1. The right of free teaching cannot be restricted by the standards

Digitized by Google

of the Church, which rather require to be brought in harmony with the spirit of the age, and can be considered only as historical documents of the Reformer's religious insight and Scriptural interpretation.

2. The standards of the Protestant Church have closed the gates only with regard to the past, but as regards the future they have indeed opened the path to progressive development. To bind any one by solemn subscription to these standards is alike un-Protestant and immoral. Wherever such an obligation is still enforced, it ought never to be binding respecting matters of doctrine, but simply be held as a renunciation of the primary errors of the Roman Church.

3. The Protestant's right of free teaching cannot be restricted by the authority of the Scriptural letter; on the contrary, free investigation in the Scriptures is the fundamental principle of Protestantism.

4. Free inquiry into the Scriptures must inevitably lead to free comment upon the Scriptures (freie Forschung ueber die Schrift), of the genuineness or spuriousness, the age and origin of its component parts, the historical or unhistorical character of its narratives.

5. Protestant freedom of teaching is not arbitrary, but is solely restricted by the limits of Christianity, which are not to be found in the several so-called fundamental Christian truths, but in the one truth of Christianity; and every one who holds by this truth and its historical development is entitled to teach in the Protestant Church.

6. This one fundamental truth of Christianity has nothing to do with dogmatical teachings, but is in its nature wholly religious and moral. It is the Christianity of Christ, the Gospel of Love and of God's Fatherhood, such as Christ Himself has not only taught but has personally realised and fulfilled through His life and death.

7. The freedom of the theological teacher must ever keep in harmony with the dignity of learning, and it has ceased to exist wherever frivolous scoffing disgraces the scientific chair.

8. The freedom of the teacher and minister is further restricted by educational considerations, *i.e.*, by the degree of culture and the intellectual requirements of his congregation, as well as by a strict observance of the rule that nothing must be destroyed without something being put in its place—that negation must be made use of only for the purpose of stripping off sensuous and extraneous ideas and of elevating them to a higher truth.—*Translated from documents appended to Dr Daniel Schenkel's "Der Deutsche Protestantenverein, Kreydel's, Wiesbaden."*

The Exploration of Moab.

We have had to await the meeting of the British Association to hear the results of the expedition for the exploration of Moab, which owed its origin to the committee of its Geographical Section. Maps, plans, and photographs were the very tangible results laid before the Association on Thursday last.

Papers were read by the two gentlemen to whom the expedition was intrusted.

Dr Ginsburg related the misfortunes of the first week in the country, how Arabs from beyond Petra opposed the passage of the Rubicon of Moab, and the semi-settled and semi-nomad owners of Kerak demanded an exorbitant black-mail.

Kerak itself has been previously surveyed by M. Mauss, a profes-

Digitized by Google

sional architect working under the auspices of the Napoleonic dynasty. The troubles in France had delayed the publication of results, but by the kindness of M. Mauss, Dr Ginsburg was able to show a careful copy of his plan of Kerak, which materially elucidated the position and strength of that marvellous fortress.

Further threats precluded the possibility of working the south-east corner of the country beyond such sites as were within the compass of a single ride from Kerak.

At this juncture Mr Klean, the able missionary of the Church Missionary Society in Jerusalem, who formed the valued friend and interpreter of the party, was suddenly called home by the harrowing intelligence of the illness of two of his boys—neither of whom lived to see their father again.

The recall of Mr Klean determined the return of Dr Ginsburg, who considered that all palæographical research was useless without the presence of such a thorough Arabic scholar as Mr Klean. For the identification of Bible names by means of transliteration from Arabic into Hebrew—whatever value this method may have—such knowledge might well be indispensible; but for the objects of topographical survey, geological and botanical observation, and the discovery of entirely unknown ruins, it was not so absolutely necessary.

Those, therefore, whose specialities lay in such pursuits remained in Moab when Dr Ginsburg returned to Jerusalem from the brink of Arnon. Mr Klean went home, but he left behind him a dragoman unusually qualified, not only by his knowledge of English but by his Protestant birth, to be a trustworthy interpreter.

Dr Tristram's paper gave an account of the next month's work. The direct line of country between Heshbon and Petra has been traversed and described by some half-a-dozen travellers within a century, but east or west of this little or nothing was known before Dr Tristram's visit. Names before scattered broadcast over the map of Moab at the suggestion of Arabs, pointing from a distance, were identified and fixed, others corrected or erased, and many added to their numbers.

Making Umm Rasas, briefly described by Professor Palmer, their headquarters, and working from it as a centre, the diminished party first struck virgin ground on the 17th of February.

The pilgrim road from Damascus to Mecca was discovered some twelve miles further east than it was supposed to run, and found to form a very striking feature on the level and usually featureless plain. For some fifty yards in breadth, parallel furrows run in perfectly straight lines, the result of the tramp of camels and men in contiguous streams year after year.

Ziza, the station of a squadron of cavalry, mentioned in the Antonine Itinerary, was another centre for exploration, from which the most remarkable and important discovery was made.

The ruins of a magnificent palace, far more perfect than anything yet found in Moab of so early a date, were discovered on the borders of the desert, E.S.E. of Heshbon, and form a new problem of our antiquarians at home. A quadrangle of freestone encloses a palace of brick. The quadrangle is 170 yards on each side, and furnished with semicircular bastions. On either side of the only entrance is a façade of carved work, 180 feet in length and 17 in height. Animals, birds, flowers, fruit, and even men, are chiselled with great thoroughness of work and delicacy of touch. The whole is in a marvellous state of preservation. The vaulted roofs of eight chambers of the palace yet

Digitized by Google

remain. The plan and details have led Mr Ferguson to conjecture the Persian conqueror Chosroes to be its author. Sir Henry Rawlinson questioned the soundness of this opinion, on the ground that a military invader, who merely crossed this tract on his way to Egypt, never had sufficient hold upon the country to attempt such a work. Be this as it may, A.D. 600 must be somewhere about its date. The Arabic name Umm Shittah gives no clue to the history of this remarkable place.

West of the direct route referred to above, the gorge of the Kallirrhoë, with its hot baths, where Herod the Great tried for a cure, was most thoroughly explored, though not unknown before, but Makaur, which must surely, from its modern name and its similarity of position to the description of Josephus, answer to Machœrus, was reached for the first time.

Other travellers have seen it from a distance, or, more probably, had the direction of its site pointed out to them, and marked it erroneously on their maps; but Dr Tristram is the first in modern times who has the honour of having actually stood on the spot where John the Baptist suffered imprisonment and met his death.

The names and details of ruined towns are far too numerous to describe; as Mr Stanford afterwards expressed it,—Dr Tristram's report "perfectly bristled" with new facts.

A work illustrated by the photographs, passed round while Dr Tristram was speaking, could alone enable us to appraise and appreciate these results. A remarkable addition to our knowledge of the Dead Sea basin, however, is one of the fruits of this expedition which lies on the surface. Neither the Americans under Lynch, nor the French expedition under the Duc de Luynes, though both had boats, appear to have remarked upon the great dissimilarity between the Judean and Moabite shores of this salt lake of the east. The western side, as we all know, is a desert of marl painfully bare, glaring to the eye, and almost entirely destitute of vegetation of any kind. It now appears that the eastern shore, owing to the different geological formation and consequent—comparatively speaking—abundant supply of water, is not only covered with smaller plants, but has a fair allowance of deciduous trees, and towards its northern extremity palms growing luxuriantly in the clefts of the rocks, overhanging the sea itself, and climbing far up the mountains. For all these additions to the knowledge of the world we have to thank the British Association, and Dr Tristram, for carrying to such a successful issue the trust committed to his charge. The true spirit of energy and determination has not all emigrated to America yet. "The wise and active conquer difficulties by daring to attempt them, whilst Folly and Sloth shiver and shrink at sight of toil and trouble, and make the impossibility they fear."

The Rome of St Paul's Days.

One of an interesting series of articles on "The Cities visited by St Paul," contributed by Professor Leathes to the *Church Sunday School Magazine*, contains (in the No. for September) an account of Rome, from which we take the following:—

"All the seven hills of Rome, together with the Pincian Hill to the north of them, lie on the left bank of the Tiber. Between them and the Tiber was the Campus Martius, where the river makes a sudden

Digitized by Google

bend to the west; and beyond this bend, on the north, is the Vatican Hill, and more to the south the Janiculum. In ancient Rome the hills were, no doubt, much higher than they are at present, from the accumulation of *dĕbris* in the valleys, which has raised their surface in parts from fifteen to twenty feet, and in some places even more. The Janiculum is considerably higher than any other of the hills, and from it a magnificent view of the city and of the Campagna is to be obtained. The ancient city was much exposed to the opposite calamities of fire and flood. When the Tiber overflowed, all the lower parts of it, such as the Campus Martius and the Forum, would be under water; and in the case of fire, the dwellings of the poor would be destroyed in a single night, and often to a vast extent; and then it was that the contrast between the ordinary level of the city and its "seven hills" would be the more evident, as in both cases the buildings erected on them would have the best chance of escape.

"Rome, as St Paul saw it, was very different from what it is now. In his time the higher parts of the city, which are now occupied more or less with gardens, were the most populous, while the Campus Martius, which is the site of busy streets now, was then comparatively open. The population of ancient Rome was made up, to a very large extent—probably one-half—of slaves. The larger portion of the rest were the abject poor, who were supported in idleness by a miserable system of public dôles. There does not seem to have been any middle-class or independent artisan population; but, in terrible contrast to the slaves and the paupers already mentioned, were the wealthy, luxurious, and too often profligate patricians, of whose vices the poets and satirists have told so much. This was the sea of heathen society into which the Apostle found himself plunged when he came to Rome. He bore in himself and in his message what was a sufficient and the only antidote to the evils of society as they then presented themselves. The aspect of modern London may be too similar in many points to that of ancient Rome; but bad as it is, and even where it is worst, there are not wanting traces of the operation of this antidote, while that which hinders the aspect from being better is the resistance that is offered to its operation. About two-thirds of the area comprised within the walls of Aurelian are now desolate, comprising ruins, interspersed with convents, churches, gardens, and fields. The original area of the city was about a square mile. In the time of Pliny the walls were, according to some, nearly twenty miles in circumference; they are now from twelve to fifteen. The number of its gates was at first three, in the time of Pliny thirty-seven, and now they are sixteen. Thirty-one great roads to all parts of the empire converged into the Forum, and radiated from the Milliarium Aureum, or Golden Milestone, which was erected by Augustus, and discovered some fifty years ago. The Tiber was spanned by eight bridges, of three of which the remnant still exist.

"At the time when St Paul visited Rome, many monuments of the empire, which are now the greatest ornaments of the city, did not exist. The Colosseum, for example, was not built till the time of Vespasian, and the baths of Diocletian and the Basilica of Constantine were, of course, much later. The fire of Nero had not yet been kindled, to burn for six days and seven nights, and to destroy two-thirds of the city; and it was in consequence of that fire that the city was rebuilt with greater magnificence. The emperors Titus, Domitian, Trajan, and Hadrian contributed to increase this magnificence; and in the time of the last it may be said that Rome attained her highest degree of archi-

Digitized by Google

tectural splendour. Before very long, however, the city of a thousand years began to decline ; and the Emperor Aurelian, though victorious in Asia, found it needful to repel the inroads of barbarians from the north by surrounding the city with a wall, which is substantially identical with the modern one. It was afterwards repaired by Honorius, and added to by Theodoric, Belisarius, Narses, and by Leo IV. and other Popes. . . . .

"It is hard, in the midst of so much of thrilling and immortal interest, to single out any one object of special interest ; but, for its bearing on sacred history and on biblical illustration, there is no monument of greater interest than the Arch of Titus. And this is of the utmost value, as confirming in many important particulars the literal accuracy of statements in Scripture and the Old Testament. It is quite conceivable that the spirit of historical scepticism might not have shrunk from throwing discredit on the existence of the Temple, and the nature of its furniture, if for any reason it became desirable to do so ; but the permanent memorials preserved in this beautiful monument have for ever made that impossible. We can still see on it the golden table and the silver trumpets, and the candlestick of seven branches, and but for the bas-reliefs on the Arch of Titus, we should not have known what these were like ; the only authoritative representation of them that we have is furnished by these sculptures. It may be worth remembering that this famous candlestick of solid gold, that had been brought to Rome among the spoils of Titus, fell into the Tiber from the Milvian bridge when Maxentius was overthrown by Constantine."

The Romance of Modern France.

Really, fact is stranger than fiction. It is a reasonable opinion held by many that the Second Empire in France owed its existence to the legend of the First Napoleon, as it was told in the skilful pages of M. Thiers. The First Napoleon exhausted France, and brought his conquerors to take possession of Paris. But that is not all. During the most brilliant period of the First Emperor, France was internally in great distress—without commerce and exhausted by the destruction of men and the want of money. Had the tale been told not by such a one-sided rhetorician as Thiers, and decorated by such a poet as Beranger, but truthfully by such an historian as M. Lanfrey, Louis Napoleon would never have dreamed his dream—his Empire would never have come into existence. He did, however, dream his dream, his Empire came into existence, and endured for nearly twenty years, and during its continuance France enjoyed an amount of material prosperity, and a growth of commerce, manufactures, and wealth, to which her past history had furnished no parallel. Not many months have passed since the Emperor made an appeal to the French people in effect requiring an answer to the question whether they were so far satisfied with his Government as to desire that he should not be controlled without an appeal to them. Between seven and eight million Frenchmen by their votes in effect approved his rule, the negative votes being comparatively few. Sadowa was fought, Prussia grew great, and Germany was consolidating into a mighty power. M. Thiers said France ought not to have permitted another people to grow great. France was great, and ought to be great, and that the greatness of a neighbour was a detraction from her greatness, and therefore ought not to have been permitted, and ought not to be endured. This view, maintained and propagated by M. Thiers,

Digitized by Google

was indirectly a cause—perhaps *the* cause—of the war which has created the German Empire, and has proved so disastrous to France. With the exception, possibly, of the destruction brought upon the Confederate States of America by the Secession war, modern history records no case of such a collapse of power, of such calamities as this war has brought upon France. The blame, the whole blame of this collapse, of these calamities, is laid upon the late Emperor. No man in France dare whisper a word in his favour. And the man to whom all France with equal unanimity resorts to govern the country, to obtain peace, and to restore the prosperity of France, is M. Thiers. It is not proposed to censure or even to comment on these facts; but surely they are strange, very strange!—*From the Pall Mall Gazette.*

The Priesthood in Paris.

THE *Telegraph's* Paris correspondent wrote as follows last Thursday:—For years I have noticed the increasing antipathy of Frenchmen towards the priesthood. The present movement has given a glorious opportunity for its display. National Guards no longer wait for an order to arrest curés; they gobble them up indiscriminately, as boys would blackberries. To meet a priest now in the streets is as rare as to meet an Emperor. They have taken wing, like a frightened covey of partridges. One of the Montmartre priests was arrested the day before yesterday. The National Guards wanted another. They called on a curé, who was asked to accompany them to the Prefecture in order to identify his colleague, who would then be immediately released. A carriage was sent for; the good man mounted with his visitors; the Prefecture was reached; the curé paid the *cocher*, and entered the gates —only to find himself also a prisoner. The National Guards have made a rich harvest of clericals in the Quartier Montmartre.

Father Hyacinthe on the State of France.

ANOTHER long letter of the Father (addressed to the *Temps*) on this subject concludes with these observations:—It is my profound conviction that France can only be saved by Christianity, but she will never accept it as it now is, and I must add that she will do right. Myself firm in the faith and love which I have preached to the world, a Catholic and a priest, and, with the aid of God, determined to remain such till death, I feel myself powerless to exercise ecclesiastical ministry in the ranks of a clergy so much to be respected in other matters, but led astray by a system most unsuited to it. The French clergy at present thinks that it can heal the disasters of the country by accepting the infallibility of the Pope, re-establishing temporal power, and perpetuating the ignorance of the people! Such a programme does not suit me, and I should not be honest, I should lie before men and to my own conscience, were I to leave such things on my flag. The legislation (adds the Père Hyacinthe) of the Holy Roman and Universal Inquisition handed over so many thousand pretended heretics and sorcerers to prisons and the flames, staining the immaculate robe of the Church with blood which will cry for vengeance until what has been done has been disavowed.

Digitized by Google

Operatic Singing in Public Worship.

THE newspapers, sacred and profane, the English and the American, are just now giving their attention to the invasion of the Sabbath services by theatrical and operatic singing. The *Philadelphia Presbyterian*, under the significant head of "Shameful," and on the authority of some other paper, says:—

"A few Sundays ago, in one of the New York Presbyterian Churches, the place of the regular *prima donna* was temporarily supplied, during her absence, by another. The new voice was the subject of conversation, as some of the worshippers beguiled their homeward way, thus:—'Who was she?' 'Who can she be?' The answer was:—'She is a young, timid girl, quite unaccustomed to such a congregation. Did you notice how she trembled?' It came out the next day that the timid young girl was one of the performers in the Black Crook."

The "Black Crook" is something or other, we know not what, that is going on nightly in one of our minor theatres, and is said to be the most indecent of the spectacles, but just suited to the present tastes of theatre-goers.

They have their theatre in Brooklyn, over the water from us, called the Academy of Music, and one of the newspapers says:—

"Miss Florence A. Rice, the favourite cantatrice of Dr ——'s Presbyterian Church, had a splendid benefit concert at the Academy on Monday night. She received some rich presents on the occasion. She was assisted by Pattison, Thomas, Simpson, and Mme. Martinez. The audience was very large and proportionately enthusiastic."

The London *Musical Standard* has had its attention arrested also by the progress of the Holy Opera in the United States, and says, under the head of "American Choirs:"—

"Mr Brock, the well-known minister of a large denominational chapel in Bloomsbury, has lately visited the United States. In the course of some remarks upon American church music, he mentions visiting a church the choir of which consisted of four persons, two ladies and two gentlemen; by this choir a hymn of Wesley's was sung in the manner following: The first man sang the first line, the first lady sang the next, the other lady sang the third line, and the last man completed the verse. The effect may be imagined!"

And the same progress in the high art of church music has been attained in some of the London churches. One of the papers says:—

"A visitor at the church of St Catherine Cree was astonished, a few Sundays ago, to hear the Litany prefaced by a long tenor solo, 'rendered by a professional gentleman,' and followed by the performance of another solo by a young lady standing upon a stool or hassock, for the better elevation of her person. As the music took up much time, the clergyman announced that he had not time left to preach his sermon in full, but he would have it printed."

The regular opera is beginning to feel the effects of this church rivalry. Our academy of music was opened last Monday evening, after being closed a week or two on account of a strike in the chorus singers. On Monday, a young gentleman called upon a lady friend and asked if she would go with him to the opera that evening?

"Oh no," said she, "I went twice yesterday."

"Why, you forget," he said, "yesterday was Sunday."

"Yes, I know," she answered, "but I went to the Holy Opera."—*New York Observer.*

Digitized by Google

Romish Growth Real and Fancied.

We cut the following from the *Universe*, which claims to be "the oldest Roman Catholic paper in the United States":—

It is perhaps quite legitimate to boast with snug self-satisfaction of the growth of the Church in America, but for our own part we doubt it. They would doubt it in Rome if they knew the real figures. The Church in America is, in truth, a sad Church. It is all, as a priest said in our last number, a section from the bleeding side of Ireland, and it is not able to retain what it gets. Look! in one city alone it loses at a single stroke twenty thousand souls! Who, in presence of such a dreadful truth, can say that the Church here gains more than it loses—that it even preserves its natural integrity? Ah, no! no! no! Had the poor parents of these twenty thousand children remained at home in Ireland, there had been no loss to the faith, because, though they had died early, leaving nothing to their children, vagrancy in Ireland does not entail the loss of faith. Such is the holy character of that country, that the fire of faith is always aglow in it. And New York is not the only *via crucis* the Church has in America. Philadelphia is not much less populous than New York. How many children are lost to the faith in this honest Quaker city every year! Count up our great cities—they are New York, Philadelphia, Boston, Baltimore, New Orleans, Cincinnati, Chicago, Pittsburg, Charleston, Washington, &c., and to these may be added an immense number of very populous minor places. Taking the figures of New York to be correct—and the authority that gives them is reliable—it is a certain fact that not less than two hundred thousand baptized Irish Catholic children are lost every year to the faith in America. How true the great Archbishop Kenrick was, as a clergyman wrote in these columns last week, when he maintained that the Church here is constantly losing more than it gains! What does it gain? Emigrants—nothing but emigrants. What does it lose? The one case in issue shows that it loses every year two hundred thousand of the children of these same poor emigrants. What can be more degenerate or unfortunate than that? Two hundred thousand Irish children—the best Catholic stock in the world—lost every year! Talk of your growth of liberality towards Catholics! Well may American Protestants be liberal to the Catholic Church when the latter loses every year, for their advantage, two hundred thousand (these figures are much too low) of the best Catholic stock that ever received baptism! Oh, nothing is more out of place, more unnatural, or more heartless than the loud boast made for the Catholic Church here. When the eloquent, glowing accounts are sent to Rome, is there any mention of the twenty thousand (it ought to be thirty thousand) of the very *spes gregis* itself lost in a single city? Who are to be blamed for it? The bishops first, the priests next, the well-to-do people afterwards. The loss is common. They are building a cathedral in New York at the cost of four millions of dollars. Very grand! But would not the saving of twenty thousand boys and girls to the faith of the fathers be a grander thing than any cathedral ever erected? For God the true cathedral is the saving of souls. At the late Plenary Council it was allowed that praise might be given for putting up five marble churches; but the concession was distinctly and directly and satirically followed with the antithetical comment that it would be far more plesing to God to save the young flock from the ravages of the wolves. These noble words went to Rome, and noble Rome approved of them. Splendid Gothic Corinthian piles may distend with laudable pride the hearts of the men that erect

Digitized by Google

them, but it is not for Gothic and Corinthian piles the blood of Calvary was shed, but for souls; and the souls most tenderly loved in heaven are the souls of orphans. Deny it who can.

Now, Sir, out of the myriads of Roman Catholic children entering America from other countries, very few appear to be converted to Protestantism. How comes it, then, that two hundred thousand Irish children are annually received into the Protestant faith? Simply because these children, and the parents of these children, were acted upon indirectly at home in Ireland by our Irish Church, and when they could act for themselves without fear of being stoned or murdered for confessing the faith once delivered to the saints and taught in our pure Church, they allowed their children to become members of the Protestant Churches in the States.

A Voice from the Sixteenth Century.

A BOOK of nearly three hundred pages lies before us, entitled "A Plaine Discovery of the Whole Revelation of St John." Its author was John Napier, Lord of Merchiston, well known to mathematicians as the inventor of logarithms. He was born in Scotland in 1550, and regarded by the celebrated Kepler as "one of the greatest men of the age." His work on the Apocalypse first appeared in 1593, and is dedicated "to the Right Excellent High and Mighty Prince, James VI., King of Scots"—afterwards James I., King of England. It was translated into several languages, and in English passed through several editions. Our copy, printed in Edinburgh in 1645, is of the *fifth* edition. As it is now a rare work, we propose to glean a few thoughts from it which may be of general interest and utility. Here are some of his sayings:—

"God travails to satisfy our comfort, but not our curiosity."

"In this time [under the seventh vial] zeal to God and charity to our neighbours shall grow cold, and self-love shall abound among all people, whereby the most part shall neglect and despise God and follow their avarice, self-love, and partial affections; for undoubtedly to the world's end these vices shall ever increase."

"It appeareth evidently that Christ Jesus being the little stone that was cut off the hill, at His first coming, should not become the great mountain that filleth the whole earth till near His second coming, at which time He should smite the image upon the feet and break the same (Dan. ii. 31, &c.) and should stand for ever and destroy all other kingdoms: for while as the Christian Church is but yet militant, and Christ that little stone but as yet increasing to a mountain, it is not apparent that He shall destroy the image till His second coming, at which time He shall become a great mountain, filling the whole earth and destroying all other kingdoms, and from thence He and His Church shall reign and triumph eternally."

"For many causes is Christ called the Morning Star: for as the morning star endeth the night's darkness and beginneth the daylight, so doth Christ at His coming put an end to all errors, and doth begin and yield to us that eternal light and day which never decayeth: of which it is said before, verse 5 [of Rev. xxii.], 'And there shall be no night there, and they need no candle, neither the light of the sun, for the Lord God giveth them light.' For that same cause is He likewise called, *Sol Justitiæ*, 'the Sun of Justice,' that riseth to the world (Mal. iv. 2)."

"Behold, it shall not be long to my last coming, hold therefore, and

Digitized by Google

stick fast to that doctrine that thou has received, lest thy glorious reward and triumphant crown be given to another."—*Paraphrastic Exposition of Rev.* iii. 11.

"For three causes are times which appear long to men called short in the Scriptures :—First, to move the elect to patience. Secondly, in respect of the contrary purposes and matter, as here the definite time of Christ's bodily absence in this world in respect of the infinite time of His eternal presence in that everlasting world is called but short. Thirdly, in respect of God who speaketh this, in whose sight a thousand years are but as one day (2 Peter iii. 8), this definite time is but short."

"The Lord Jesus, who testifieth these things, hath promised that He shall come most speedily. Even so must it be, O Lord Jesus; come therefore speedily."

Comprehension in American Churches.

THE Congregational Conference, the *Advance*, the *Independent*, and the *Christian Union* have spoken in favour of making not sectarian creeds, but the essentials of Christianity the basis of church membership. These papers hail with joy the accession of the *New York Observer* to their ranks. The *Advance* says :—"We welcome the *New York Observer*, that staid, orthodox sheet, edited by old school Presbyterians, as a coadjutor in maintaining a broad platform of doctrine for church fellowship, worship, and work. '*Irenœus*' (Rev. Dr Prime, its senior editor) says, in its issue of June 20, at the conclusion of a long article :—"From all this the inference is very easily drawn that we are willing to 'surrender,' if that is the word, all those 'convictions' which once governed us in regard to the necessity of oneness in theological sentiment in order to Church union, and we are not only willing but devoutly anxious to see the whole Church of Christ in visible union on the platform which Jesus Christ and the apostles so clearly laid down, and to which platform every subsequent addition has been a human invention, and therefore not necessarily binding upon my judgment or conscience.'"

Dr Cuyler at Frederick Robertson's Grave.

No braver, truer man, and no more finished preacher of the Word, has stood on the English Episcopal pulpit in this century. I drove at once to his tomb. He sleeps in the beautiful "Extramural Cemetery," under just such a monument as he would himself have chosen. On one side is a bronze medallion, representing him in the attitude of preaching to a company of eager listeners. Upon the other side is a medallion, put up by the working men of Brighton to "Our Benefactor." It represents him as addressing a group of labourers, and uttering the words "my brother men and fellow-townsmen!" The monument is fairly embosomed in blooming flowers. The grass beside it is worn off by the foot-prints of thousands of visitors. From the tomb I drove to the little "Trinity Church," where he delivered his wonderful discourses. And little, indeed, it is. No Wesleyan chapel is plainer and humbler than that modest sanctuary, which was crowded by a few hundreds of hungry hearers every Sabbath. I looked at it till the tears came. The great world of Britain knew nothing about him in his day. Dean Stanley told me that, although he was at Oxford with Robertson

Digitized by Google

for three years or more, he never saw him or heard of him; nor did he ever see him afterwards. But, said the Dean, "his sermons are the most perfect in style which our times have produced." And so says all England.—*Letter in New York Independent.*

[Yet this same Frederick Robertson denied the atonement of the cross, and was one of the bitterest enemies of evangelical truth that modern times has produced.]

A Converted Priest on Italy and the Italians.

THE *Manx Sun* reports a lecture on this subject, delivered at Douglas, Isle of Man, by the Rev. Dr Butler, formerly chamberlain to the Pope, now a Protestant clergyman. He said,—In Rome, and all other parts of Italy, the Sardinian possessions alone excepted, the people have no power to move or moderate the heavy burdens that oppress them, and are scarcely better than a cargo of ballast in a rotten, fragile barque, with the banners of Holy Mother Church for the sails, the priests and dignitaries snugly ensconced in the berths, the cardinals reclining in pomp on the sofas of the grand saloon, and the Pope aloft at the helm. Yes, modern Rome is a sort of show and sham, an amalgamation of glitter and squalor, high pretensions and abominable wickedness—priestly tyranny the centre and circumference, arrant hypocrisy the pedestal of all. Rome, the very place where Popery has had the fairest experiment, reigned with no rival,—governed with no hindrance,—sat enthroned on its seven hills for many a sad century, wielding a power unparalleled in the history of men; it is cursed with sin and sorrow, and the vilest forms of degradation and woe! If I seem to be speaking in the gall of anger, rather than the oil of charity, I beg to be excused. I love Italy, the enchanting, but I must be permitted to record my deepest conviction that the Papacy in Italy is the gangrene of her life and the core of her woes. What is the religious aspect of Italy? It may be comprised in a few sentences. A sinful man looked upon as infallible! A sinful man's dogmatical teaching held more sacred than the revealed will of God in the Inspired Volume! The crucifix substituted for the cross! The Virgin put in Immanuel's place! and the mummeries of an immoral priesthood substituted for the sacred operations of the Holy Spirit. The Rev. lecturer then proceeded to develop and prove his statements, by a graphic description of his last visit to Italy, particularly detailing what he saw at Rome.

Jesus and Josephus.

A WELL-KNOWN writer in the *World's Crisis*, in a long article on "the Aramic, Sadducean, and Pharisaic Faith and Doctrine of a Future Life," says:—"If we wish to ascertain 'the doctrine of the Pharisees,' pertaining to the condition of the dead in the intermediate state, we have only to refer to our Lord's parable concerning the rich man and Lazarus, which was addressed to the Pharisees themselves, to teach and impress upon them certain truths, in which He makes use of their ideas and notions respecting that condition, as will be seen by reference to Josephus, who lived in that age." Then follows an extract from "Josephus's Discourse concerning Hades;" and to make the similarity between the words of Him who cannot lie and those of the "distinguished Jewish historian" more apparent, they are thus placed in a juxta-position:—

Digitized by Google

JESUS.	JOSEPHUS.
"The beggar died, and was carried by the angels into Abraham's bosom."	"The just are conducted down by the angels, to the right hand, into a region of light: this place we call 'the bosom of Abraham.'"
"The rich man died, and in hell he lifted up his eyes, being in torments."	"The unjust are dragged by force to the left hand, into the neighbourhood of hell itself, who do not stand clear of the hot vapour."
"And seeth Abraham afar off, and Lazarus in his bosom."	"Where they see the place (or choir) of the fathers and of the just."
"Between us and you there is a great gulf fixed; so that they which would pass from thence to you cannot; neither can they pass to us, that would come from thence."	"For a chaos deep and large is fixed between them, insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

The similarity is indeed striking; and that Jesus should thus teach, in harmony with "the faith of the Pharisees of the Hellenitic party," that there is consciousness for the departed between death and resurrection, without intimating that they were in error (if indeed they were), is quite surprising, and utterly unlike modern materialistic teachers. But we have not taken up the pen so much for the purpose of criticising the writer of the article before us, as to suggest an idea respecting another of our Lord's discourses—we refer to the parable of the sheep and goats (Matt. xxv.) It is well known that ver. 46—"These shall go away into eternal punishment," *eis kolasin aionion,*—is often quoted by "the orthodox" to sustain the idea of the continued suffering of the unsaved, and that not without good reason. In short, it is conceded to be a "prominent" and "strong objection" to the doctrine of the extinction of the being of the wicked. Why not put this passage therefore in the same category with Luke xvi., and make Christ's design to be "to teach and impress upon" His hearers "certain truths, in which *He makes use of their ideas and notions respecting*" the future, and not His own? Surely a parallelism between the teaching of Jesus and Josephus might be made here as in the other case, thus:—

JESUS.	JOSEPHUS.
"When the Son of man shall come in His glory, and all the holy angels with Him . . . before Him shall be gathered all nations, and he shall separate them one from another."—Comp. Acts xvii. 31.	"It is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men."
"Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."	"In this region there is a certain place set apart, as a lake of unquenchable fire, whereunto we suppose no one hath hitherto been cast, but it is prepared for a day afore-determined of God."

Digitized by Google

"And these shall go away into everlasting punishment."

"The unjust . . . shall be adjudged to this everlasting punishment."

"Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"The just shall obtain an incorruptible and never-fading kingdom."

It will thus be seen that Matt. xxv. has as much Jewish drapery about it as Luke xvi., and if in the latter passage there is but "an allusion of Christ" to Jewish "superstition," why may there not be in the former?

It will not be understood that we take any such position: we only suggest it for the benefit of materialists. For ourself we regard our Lord's teachings in these two chapters as being neither *fabulous* nor *frivolous*. Paul, knowing that "the Sadducees say there is no resurrection, neither angel, nor spirit, but the Pharisees confess both" (Acts xxiii. 8), "cried out in the council, Men and brethren, I am a Pharisee." With Paul and with the Pharisees we hold to the doctrine of the resurrection of the dead, and the existence of angels and spirits.

Relic Worship.

One of the prominent aspects of Buddhism is the worship of relics. The Latin and Greek Churches are not more devoted to fragments of saints' bodies than the followers of the Great Teacher. When Sakya Muni, the name under which Buddha appeared in India, died, seven Kings came with armies to fight for his body. After it was burnt they agreed to divide the ashes among them, and each King took his portion to his own country, and temples were built over them. One of the teeth was secreted, and after many adventures it came to Ceylon, where it still remains. It is needless to say that there are doubts as to its being the tooth of Buddha. It is even doubted whether it is a tooth at all. Some say it is a bit of ivory, others that it is the tooth of a large monkey or wild animal. It certainly is too large for an ordinary man's tooth. I asked a man at Galle how large it was. He would not tell me about it at first till he saw that I had no intention of turning the matter into ridicule. He held up his forefinger, and said it was half the length of that. Be it what it may, it is most sacredly preserved in the Temple of Maligawa, at Kandy, and only brought out for exhibition on solemn occasions. It is the Palladium of Ceylon, and, as such, it is carefully protected by our Government.

Our English Bible.

"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten; like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The

Digitized by Google

potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments, and all that has been about him of soft, and gentle, and pure, and penitent, and good speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religicusness about him whose spiritual biography is not in his Saxon Bible.'—*Newman.*

How Palestine has withered up.

It is a matter of fact in the practical consideration of weather-wisdom, that man can, to a certain extent, make rain. The superstitious rain-maker of the savages is still exercising authority; and among the *savants* no one can doubt the success of the scientific rain-maker. The rainfall of a district can be altered by tree-felling or tree-planting. The floods which desolate certain departments of France periodically have been logically traced to the destruction of ancient forests for firewood. The forests at the heads of the great rivers supplying the timber floated down them on rafts to provide the towns and cities on their banks with fuel, were wonderful vapour-nets for catching, and reservoirs for keeping humidity. It is astonishing how much wet a single tree can catch, keep, and use. A helianthus three feet high has about forty feet of surface. As for the humidity caught, kept, and used by a forest, he would be a wonderful calculator who could estimate it. When, therefore, forests are cut down, the lowlands lying beneath them suffer from the double evils of drought and floods. The rain which the forests would store up for them, having no reservoirs where it might be stored and economised, pours in torrents down the hill-sides, until the rivers, swelling and spreading, cover, drown, and devastate the plains. And when the hot days come, burning the grass and pulverising the fields, there is no moisture to evaporate from the myriad surfaces of the leaves, and mitigate the ardours of the blazing sun and breezes hot as flame. The Frenchman, therefore, when warming himself at his wood fire, is really helping to make the rain which may keep him in-doors in future years, and the floods which may float him out. The effects of tree-planting and deforesting have been witnessed on certain lakes without outlets. The Lake of Valentia, in Venezuela, gauges well the decrease of the rivers flowing into it. When Humboldt was there, the lake was constantly lessening, low islands becoming little hills, and swamps plantations of bananas and sugar-canes. In proof that the lake had shrunk, a bed of freshwater shells was detected several yards above the level of the lake ; and for a long period the practice had been going on of denuding the neighbouring hills of their forests. After the visit of Humboldt some twenty-five years, this lake was examined by Boussingault. Deforesting had been stopped meanwhile by civil war—trees and shrubs had sprung up to act as vapour-nets and moisture stores ; and accordingly the rainfall had increased, and the lake had risen. Deforesting has done in Siberia and Helvetia what it has done in Venezuela. The three Swiss lakes, Neuchatel, Bienne, and Morat, were once one single sheet of water. Saussure says timber-felling has lessened the Lake of Geneva. But that lonely cinder in the sea, the Island of Ascension, furnishes

Digitized by Google

the most curious illustration of this fact. There was but one fresh-water spring in the island; tree-felling dried it up, and tree-planting brought back the lost spring. Regions have been made barren by tree-felling which once fed large populations; and lower Egypt, long deemed a land where rain never fell, by tree-planting has obtained heavy showers, especially near Cairo and Alexandria.

But these are changes of weather, and not of climate. Man merely modifies the way in which the wet falls. The solar heat, the mountain ranges, the nature of the soil, the influences of the sea, and the temperature of the winds, the great features of the clime, remain unchanged, although denudations of vegetation may lessen close lakes and flood plains. No doubt man is a great power in nature, but he cannot change climate.—*Athenæum.*

To Christians engaged in the Drink Traffic.

In "Ginx's Baby," a book published some time since, which has excited considerable attention, as presenting (not from the evangelical, nor exactly from the philanthropic point of view) the terrible social and physical condition of our working poor, the following passage occurs, which cannot but be read with painful interest by those indicated at the head of this paper. It shows how the world expects Christian consistency, and scorns inconsistency:—

"They regarded disease with the apathy of creatures who felt it to be inseparable from humanity, and with the fatalism of despair. Gin was their cardinal prescription, not for cure, but for oblivion: 'Sold everywhere.' A score of palaces flourished within call of each other in that dismal district—garish, rich-looking dens, drawing to the support of their vulgar glory the means, the lives, the eternal destinies, of the wrecked masses about them.

"Veritable wreckers they who construct these haunts, viler than the wretches who place false beacons and plunder bodies on the beach. Bring down the real owners of these places, and show them their deadly work! Some of them leading philanthropists, eloquent at missionary meetings and Bible societies, paying tribute to the Lord out of the pockets of dying drunkards, fighting glorious battles for slaves, and manfully upholding popular rights.

"My rich publican—forgive the pun—before you pay tithes of mint and cummin, much more before you claim to be a disciple of a certain Nazarene, take a lesson from one who restored fourfold the money he had wrung from honest toil, or reflect on the case of the man to whom it was said, 'Go, sell all thou hast, and give to the poor.' The lips from which that counsel dropped offered some unpleasant alternatives, leaving out one, however, which now-a-days may yet reach you—the contempt of your kind."

Beecher a Universalist.

"Last week we gave what Henry Ward Beecher had to say in *Plymouth Pulpit* on the resurrection, and now another number of the same serial comes to us containing a sermon preached by him on Sunday morning, June 11th, in which he encourages the 'hope' of the ultimate cessation of suffering in the universe—which must be either by the annihilation

Digitized by Google

of the wicked, or by their salvation and admission to glory. He says:—

"'Looking through all the endless ages of eternity, there is no point where God can be happy while He sits brooding upon immedicable pain. Somewhere, let us hope, the universe will reach the glorious limit of suffering. "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Every year the sun, that strives all summer with reluctant fruit, at length conquers, and turns the acid to sugar. But, like all other things, it comes latest. The apples which keep through the winter are those that do not ripen until November. Those that ripen in June perish by autumn. The apples that are the longest lived and the most profitable are the slowest in coming to ripeness. And let us hope that the long summer in which such abundant fruits have been produced, and this autumn in which such glorious hues have been evolved, shall not be sacrificed to mere benevolence. But may there be justice, fidelity, love, kindness, recuperation, long-suffering, patience, to the end, that men may at last be rounded up out of their mistakes and imperfections into the glorious light and liberty of the sons of God.'"—*American Paper.*

Boston Infidelity.

THE *Watchman and Reflector*, while persuaded "that there is no more intelligent, active, earnest, self-sacrificing piety in the land than there is in Boston," is constrained to say:—"Nowhere in the world is there such an accumulation of destructive energy as in Boston; such a combination of marshalled forces for the upturning of the very foundations of religion. The new theology, which puts the Bible, the Koran, and the Shasters on the same level, has the free run of the Unitarian press, and is enforced from Unitarian pulpits. The most zealous tract distributor in Boston is a distributor of infidel tracts. Some of the most polished discourses delivered every Sabbath in the city are utterly and avowedly infidel—as much so as the writings of Tom Paine, but without his vulgarity, and vastly more effective of harm. Everything is being done that can be done for the overthrow of the Christian faith; and it may as well be universally understood that these efforts have been crowned with success enough to stimulate to still greater efforts. The fathers killed Theodore Parker, but their sons are already building his sepulchre. Tens of thousands have either accepted his principles or advanced to the first stage of scepticism. We know no form of error more plausible, less repulsive, and more fatal than that which may distinctively be called the *Boston infidelity.* It has largely taken possession of our literature, and is constantly cropping out in our secular press."

Christian Union.

GREAT efforts are made for union among Christians, some of which are judicious, some injudicious; some wise, and some otherwise. The effects seem various, and the results uncertain. Perhaps in some cases the subject is not fully understood.

Christ prayed that His followers might "all be one." Not that they

Digitized by Google

might be one for an hour, in a union prayer-meeting, and then separate for ever in various sectarian folds; but one as Christ and the Father are one—one for time and eternity, in nature, character, purpose, life, and glory. This was the union He contemplated, and no union short of this will fully answer the Redeemer's dying prayer.

"But," says one, "different denominations and professors of religion are not thus united." This is very true; but did Christ pray that all "denominations" might be one? By no means; for He made no provision for such denominations, except by way of reproving those who cause such divisions. Did He pray that all Church members in good and regular standing, in evangelical or *un*evangelical churches, "might be one?" Certainly not, for that would have been praying that there might be concord between Christ and Belial, union between believers and infidels, and fellowship between saints and hypocrites. No such union as this is possible or desirable.

Nor did Christ pray that all His disciples might speak one language, worship in one place, live in one country, wear one kind of clothes, or bear any of those outward marks of unity which would prevent their going into all the world to preach the gospel to every creature, and becoming all things to all men, that they might thereby save some.

But is there no unity possible? Can there be no unity of the one body, in one spirit, faith, hope, and baptism, and in the one Lord, and one God and Father of all? Is there not a *real* union between the true members of the one body, the branches of the true Vine? Suppose its tendrils do cling to different trellises, and suppose that when moved and racked by winds they may press and chafe against each other, yet are they not from one root? Trace each tendril down, and will you not find unity at the bottom? What if a man's hands do not always clasp each other, does not the head unite them? What if his feet and eyes seem to have nothing in common, does not the common life and the central brain maintain the unity of both?

So the union of Christians is vital rather than external. They are united *with* each other *through* Christ; not *with* Christ *through* each other. And this bond renders their union with mere worldly professors of religion all the more impossible. There can be no vital union between live branches and dead ones; nor between degenerate plants of a strange vine and living branches of the true. There may be a visible union, like the union of the staves in a barrel, which lasts while the hoops hold, and fails when they drop off; but there can be no *vital* union, knitting and interlacing the growing fibres in a common structure, until the lightnings of heaven can hardly rend them in twain.

Of course this vital union is not like the unions of the world. The world's unions are without heart and soul—a gorgeous feast to-day, and a drunken fight to-morrow; a great jubilation one year, and a sea of blood the next;—a union of Pilate and Herod, who become reconciled to each other when there is a just man to be mocked, and scourged, and crucified.

The union for which Christ prayed was not a union for exclusive and sectarian ends. It was not an oath-bound secret order, nor a private denominational clique, or combination of men who quarrel in private over the spoils of their e clesiastical offices, but who present an unbroken front when blandly appealing to the public for money to pay their salaries. It was not a union of castes or classes of Pharisees, "who trusted in themselves that they were righteous, and despised others;" nor of men who, by reason of some peculiar opinion, had come

Digitized by Google

to be agreed in their theories, notions, and crotchets. It was not a union of men who were willing to love those who would agree to love them, and worship with them, and vote for them, and pay their money into their hands—such unions as these were not considered, desired, or prayed for by the Lord of Glory, in that solemn prayer He offered up the night before He died. The union He desired was broader, purer, and deeper;—"I in them, and Thou in me, that," bound by a common spirit and a common love, "they may be made perfect in one."

Beloved, do we know anything of this deeper unity? We are one in a common ruin by Adam; are we one in the great redemption by Jesus Christ? We are one in the fallen nature; are we one in the new and resurrection life? We are one in a human brotherhood; are we united in that great family which in heaven and earth adores the Eternal Father? Condemned by one law; doomed to one punishment; bought by one blood; perfected by one Sacrifice; pardoned by one act of heavenly amnesty; begotten by one Living Word; renewed by one Spirit; sheep of one Shepherd; soldiers of one army; members of one body,—can we deny our unity in Christ Jesus? Can we deny that His prayer is answered? Can we justify ourselves in anything that tends to exclude from our arms and hearts those whom the Good Shepherd welcomes to His fold, or in doing anything to impair the harmony of the people of the Lord? "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord; one faith; one baptism; one God and Father of all, who is above all, and through all, and in you all.

The Trade of Modern Jerusalem.

Among the reports from Her Majesty's Consuls on the manufactures, commerce, &c., of their consular districts, which have lately been issued, is one by Consul Moore on the trade and commerce of Jerusalem for the year 1871. The *Pall Mall Gazette* observes that, looking at the document from a mercantile point of view, it cannot be said that the account given is as flourishing as could be desired. Jerusalem, says Consul Moore, is one of the least commercial or industrial of cities. The principal imports from the United Kingdom are cotton goods, 450 to 500 bales, of the aggregate value of £18,000 to £20,000, woollen goods, hardware, &c., and about 100 packages of colonials of the total value of £6500. From Austria and Germany woollen and silk goods, hard and glass ware, and timber, estimated at £25,000; from France, colonials, woollen and silk manufacture, hardware, leather, wine and spirits, £18,000; and from Russia flour, £3500. In the coasting trade rice is largely imported from Egypt. The exports are olive oil and grain, the staple produce of the district; cotton is grown in the Nablus district. It is raised from the native seed, is of inferior quality, and is chiefly exported to Marseilles. The population of Jerusalem is estimated at 18,000, of whom about 5000 are Mahommedans, 8000 to 9000 Jews, and the rest Christians of various denominations. The chief native industry is the manufacture of soap, and what is called "Jerusalem ware," consisting of chaplets, crucifixes, beads, crosses, and the like, made principally of mother-of-pearl and olive wood, and sold to the pilgrims, who annually resort to the Holy City, to the number of 6000 to 8000. No mines are worked, although the escape of Jerusalem from the hands of "promoters of companies" is little short of miraculous;

Digitized by Google

for it is known that sulphur, bitumen, and rock-salt are found on the shores of the Dead Sea, but security and capital are all wanting, and so long as these are absent the probable wealth to be extracted from these regions will remain unavailable. The employment of the people is almost wholly agricultural and pastoral. A German colony, inspired by religious convictions, and numbering about 200 souls, has replaced the American colony at Joppa. A similar colony has settled at Caiffa. The carriage road between Jaffa and Jerusalem remains unfinished, while the completed portions are not kept in proper repair. No coaches run on it, nor is there any likelihood of their doing so. The road to Jericho and the Jordan has been repaired at the cost "of a private lady." The other roads of the district are of a wretched character. With these improved, more complete security established against the predatory Bedouin tribes inhabiting the outskirts of the district, and certain administrative reforms whereby encouragement would be given to bring under cultivation the vast and fertile plains now only partially tilled, there can be no doubt that the country could support a population many times larger than its present scanty and poverty-stricken inhabitants.

The Exploration of Palestine.

The Committee of the Palestine Exploration Fund have just received a first instalment of the work of surveying the Holy Land. It consists of the first three sheets of an ordnance map of the country, on the scale of one inch to a mile, based on an accurate trigonometrical survey, and containing all the modern names of streams, hamlets, villages, and ruins, as well as a careful delineation of all the valleys and mountain ranges. The three sheets include the district between Jaffa and Jerusalem, and the country north of Jerusalem, towards Nablous, and embrace an area of 560 square miles. The survey has been already completed over an area of about 1000 square miles, and further sheets may be expected about the beginning of the new year. The work is being carried on under the superintendence of Lieut. Conder, R.E., by Sergeant Black and Corporal Armstrong, with the assistance of Mr Tyrwhitt Drake, and is intended ultimately to meet the French survey of Lebanon and the survey of Sinai. Arrangements are in progress for the publication of the maps, tracings of which are now lying at the offices of the Exploration Fund, 9 Pall Mall East, where they may be inspected by subscribers.

Poetry.

COMFORT IN TRIBULATION.

"Thy Maker is thine husband."

I HINDER not, nor would reprove thy tears,
As heavily from weary eyes they fall;
Yet would I wipe each drop as it appears,
And point to Him who yet shall wipe them all,
When cometh in its joy the Bridegroom's festival.

Digitized by Google

And yet thy firmament is not all gloom :
  The upper veil now rends above thy head ;
And as the brilliant day goes down, there come
  Forth in their beauty, stars that never fade,
  An o'er thee in thy night their softest radiance shed.

Stars of a realm where darkness enters not,
  Nor shadow ; but where dwelleth light alone,
The light of the true life, not now remote,
  But near and bright ; for sorrow draweth down
  All heaven to this low earth with power till then unknown.

O potent grief, that in a moment lights
  So many orbs above, before unseen !
O potent tears, thro' which the distant heights
  Appear as thro' a glass, so fair and green,
  When o'er our buried hopes with broken hearts we lean.

O our one light, the light that lights the grave,—
  Light from the face of Him who there once lay,
In His deep love to those He came to save ;—
  Shine, Light of life, with penetrating ray
  Out of our darkest night to bring our brightest day.

Light of the infinite and endless day
  Light the lone gloom of youthful widowhood,
Fill the blank chamber ; the crushed spirit stay
  In the oppression of its cloudiest mood,
  And with the uplifted cross gladden the solitude.

Of love that cross is telling ; with the balm
  Of an all-healing love it soothes the soul ;
Upward that cross is pointing, ever calm ;
  Though at its base earth's breakers rage and roll,
  It lifts us above grief and shows the eternal goal.

There sickness enters not ; for all is life,
  And the physician's footstep is unknown.
The fever burns not ; and the mortal strife
  With the last foe is now for ever done :
  Smoothed is the brow, and hushed delirium's piteous moan.

From the fair heights the voice of heavenly love
  Speaks down to earth, and calls us to ascend ;
It points the gate and beckons us above :
  I AM THE WAY, it says, and we attend ;
  To life, and not to death, our eager steps we bend.

NOTICE.

All readers of this Journal are most earnestly requested to give it room in their prayers ; that by means of it God may be honoured and His truth advanced ; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1873.

Art. I.—THE MIND OF CHRIST AS TO MISSIONS.

Friday the 20th of December 1872 was set apart, among all Protestant denominations in Britain, for concurrent prayer on behalf of Missions, and having, along with many others, brought the subject before his congregation, the Dean of Westminster has now given to the public the sermon he delivered on that occasion.*

Emanating from one so influential as Dr Stanley, we will be much mistaken if this appeal do not draw attention to the subject it discusses, among certain classes who are too much in the habit of ignoring, if not denouncing, it as plebeian and fanatical.

It will be well, indeed, if the Church at large, as the result of the 20th of December, wakes up to a sense of the obligation under which it lies "to seek and to save the lost," and girds itself for a work which has never been thoroughly investigated, either as to its authority or scope or methods.

Fifty-five years have gone since John Foster delivered his famous missionary discourse at Bristol—1818—and his defence of the cause against its bitter Enemies was masterly. But beyond this temporary service we suspect that the elaborate essay produced no permanent result.

In 1822, or four years latter than Foster, Douglas of Cavers endeavoured to point out the best ways for carrying

* "The Prospect of Christian Missions." A sermon preached at Westminster, by A. P. Stanley, D.D. Strahan, 1873.

Digitized by Google

on missionary schemes; but his suggestions, though in many respects liberal and sagacious, wore a too secular aspect, and were never turned to any account.

Three years subsequent to Douglas, Irving, in 1825, published the first part of his "Missionaries after the Apostolical Schools," and he uttered much blunt and salutary counsel; but it was after all, rather martyrs than missionaries he drew the picture of, and things went on as before.

After an interval of four years from Irving, Isaac Taylor came out with his "New Model of Christian Missions"—1829—but his proposal of combining all missionary societies throughout the world into one, was from the first rejected as visionary; and the ponderous style in which "the Four letters" were written did nothing to recommend the idea.

Others beside those we have mentioned have forcibly and successfully advocated the cause of Missions from time to time, and might have been specified; but our object in naming those we have introduced is to bring out the fact that from Foster to Stanley, from 1818 to 1873, our greatest authorities in Christain ethics have failed to discern what the Scriptures set before us, as our aim, definite and exclusive, in all attempts to diffuse the knowledge of Christ, and in the remarks which follow we shall endeavour to show that the Church *is* bound to evangelise but is *not* required to convert the world. If even Irving with his comprehensive views of prophetic truth did not recognise the proper end of Missions, it is not to be wondered at that Foster and Douglas and Taylor and Hall and Chalmers, with a host of others, thought of nothing else than the world Christianised by the Church, in the use of human agencies and common means. But this is a serious as well as indubitable misapprehension, and we would seek to remove it, though at the same time insisting that missionary effort is the highest of all Christian duties. Our desire is to fix attention anew, in *the first place*, on the paramount obligation to bring the light of Christianity to bear upon all men who dwell on the earth; but in *the second place*, we wish it to be borne in mind by the Church that no success can be looked for unless we are governed by Christ's idea of Missions in all our efforts.

With regard to Jesus Christ, the Father's Missionary, it is said in Luke iv. 18, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind,

Digitized by Google

to set at liberty them that are bruised, to preach the acceptable year of the Lord;" and that passage describes as well as announces Christ's errand when He came to earth from heaven. He was sent to declare the glad tidings of redemption to a world that had fallen, and bring back the reign of holiness by the reign of grace.

Soon after He had entered upon His office, as the Saviour of Guilty Mankind, Jesus chose twelve Coadjutors to assist in His design, and, having endued them with Divine energy, He bade them, as we read in Matt. x. 7, "Go, preach; saying, The Kingdom of Heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—So that even as the Father had sent Him, Jesus sends forth His apostles, and entrusts them with the same message of love and hope which His own lips proclaimed.

Twelve Associates were perhaps as many as, in prudence, could be employed at the beginning of the enterprise; but anxious to break up the fallow ground, which stretched on every side, we are told in Luke x. 1, "that Jesus appointed besides, Seventy also; and sent them two and two, before His face, commanding them (v. 9) to heal the sick, and say, The Kingdom of God is come unto you"—as if the great Embassador of the Father could have no rest unless He saw the troubled and perishing aroused to the consideration of their unhappy state, and seeking the covert to which He pointed.

It is clear, too, that these men whom Jesus had called to His side, and who were to take on them His yoke of service, were like-minded and like-hearted with their Master, and rejoiced to plough with His plough, for it is recorded in Luke x. 17 "that the Seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name." No sooner has the light of heaven begun to shine than the powers of darkness combine to extinguish the radiance, and it was now plainly seen that the work of a missionary was a war with devils.

The discovery of the struggle and the peril incident to their vocation would seem for a moment to have daunted the apostles; nay, they are ready to faint; their success is so small; and so the Master, in a tone almost of rebuke, admonishes them in John iv. 35, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." Jesus cannot bear that any should follow Him in His toil with a veil upon their hope, and a fetter round their

Digitized by Google

zeal, and after calling their attention to the white grain, impatient for the sickle, He reminds His servants that after the harvest come the wages.

Easy would it have been for Christ to multiply Apostles and desciples :—heralds of the truth and workers of miracles, until the whole land, from Galilee to Gaza, were covered; but He was desirous that they who had got light should give light; that His followers should lay their responsibility to heart; and fetch down by prayer the blessing which was needed, for in Matt. ix. 36 we read "that when He saw the multitudes, He was moved with compassion, and said unto His disciples, The harvest truly is plenteous, but the labourers are few, pray ye therefore the Lord of the harvest, that He will send forth labourers into the harvest." What were eighty-two missionaries among the millions of Galilee and Judæa, however equipped and courageous these devoted servants might be? A waif to stem the tide; a spark to turn night into day! And so Jesus summons to His aid all who can bend the knee, that they may invigorate and uphold those who bend the bow. Work is needed, and supplication is good; but better still, when work and supplication keep abreast, and the hands of Moses on the hill sustain the hosts of Joshua in the valley.

Nor is this obligation which Jesus now laid upon his followers, so strictly and so solemnly, as if He would hang all success on prayer, ever to cease so long as there was a waste place to dig up, or a fruitful vineyard to reap; but in all ages must the Church cry aloud for the world; and even as he petitions every day for his daily bread, the believer, we find, from Luke xi. 2, must plead at the same time, "Hallowed be Thy Name; Thy Kingdom come; Thy Will be done, as in Heaven so in earth."

Not everything, then, but *much* depends upon prayer—the believer's prayer of faith—for what the world requires of gracious rain and spiritual influence. At the same time, however, that He called the Church to ascend Carmel, and stay there till the handful of cloud was seen, Jesus committed the gospel of salvation unto men who should sound it abroad everywhere and always, giving this command, in Matt. xxviii. 18, just as he was on the point of resuming the heavenly throne, with its authority and honour, "All power is given to me in heaven and in earth.—Go your ways; make disciples over all nations, baptizing them into the name of the Father and the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world. Amen." Far, therefore, from

Digitized by Google

it being enough for the Church to lift up her voice to God, and ask Him earnestly to evangelise all nations—she must, over and above, wake herself up, and find men whom she may thrust forth as heralds, to blow the silver trumpet of jubilee and lure the outcasts into a safe and sumptuous fold.

As warranted and required by the charge Jesus gave to His chosen Twelve when ready to ascend; emissaries of redemption have been sent to every land; and we hear, alike from Paul and Peter, how the message sped, how the work prospered, in passages such as these: "When they had gathered (Acts xiv. 27) the Church together, Paul and Barnabas rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." "Simeon," it is also stated (Acts xv. 14), "hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Yet nowhere do we read that either nations, as such, or that tribes, in the bulk, were converted and baptized; but only "that as many as are ordained unto eternal life believed;" "for though many be called, few are chosen."

The testimony is carried everywhere, and the testimony is everywhere the same, and everywhere it alternately succeeds and fails; for, in 2 Corinthians ii. 14, Paul exclaims, "Thanks be unto God, who always causeth us to triumph in Christ, and who maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish."

And to close this induction of Scripture statements bearing upon Missions, we gather from Matt. xxiv. 14 what is their ultimate design and issue; for in that passage our Lord himself announces that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Such is the information the New Testament furnishes on the great subject of Missions; and if it is there we are to look for the divine idea of this enterprise—its true scope and Scriptural aim—it should be of use to dwell for a little upon the subject, viewed in this light, and understand from the Word, apart from blind enthusiasm, what is the end and the plan on which a blessing may be expected.

1. We advert at the outset to the nature of the Instructions which have been vouchsafed as to everything relative to Missions, and let us notice how explicit and copious they are. Little is said regarding the Sacraments in the New Testament, as if to warn us that there is no mystery about them requiring explanation.

Digitized by Google

And we do not find much stated as to either Church government or worship, as if to remind us that in these matters there is nothing complicated or inscrutable, if we interpret the Word honestly. On the other hand, our duty towards the world, as lost, is laid down with especial clearness, and reiterated in every variety of form. Christ Himself proclaims our obligation, and His apostles speak the same language. Argument, injunction, and example are combined to enforce it; and it would seem as if the very end of the believer being called, and the Church organised, was to furnish the means of making salvation known to others who know it not. "Freely ye have received, freely give." "Go ye into all the world and preach the gospel to every creature," is the last statute Jesus enacted ere He left the earth—the first He issued after receiving the sceptre; and what Commandment of the Ten is more precise or imperative than this?

Now that Jesus has taken up the reins of all government, and rules over earth and heaven, we would imagine is the crisis when He will do the work Himself, and suffer no one to share the glory of lifting up a ruined world. But it is just the very reverse of this; and the moment when Jesus said to His disciples, "Go and teach all nations," was the moment when He could say, "All power is given unto Me."

To take no interest, then, in a fallen world, and put forth no effort for its amelioration, would be not only to disobey a law which can only bear one meaning, but not less would it be to frustrate the great end for which Christ was invested with all dominion by His Father. Jesus on the throne is at once our summons to missionary exertion, and the pledge of our success.

2. Even those who allow most cheerfully, and realise with earnestness the primary obligation to diffuse the knowledge of Christ by promoting Missions, are not always careful to understand what it is which God has devolved on *them* and what He jealously reserves in *His own* hands; and in this way the object is mistaken whilst the duty is recognised.

In former days, perhaps, more than in these, it was maintained that we ought to provide a pioneer for Christianity in civilisation, and that it would be more shrewd to teach the arts first and then the Scriptures. Even in 1873 Stanley can write, "The Moravians must teach their converts to count the number *Three* before they are taught the Trinity." There can be no doubt that they who promulgated this theory had a twinge of benevolent compunction, and were fain to plant a rose where only thistles grew. Such men were, in all likelihood, well-meaning and warm-hearted philanthropists; and had they gone into Siberia

Digitized by Google

or Greenland or the South Seas to teach the plough, to work a press, to establish schools, to build villas, or to smelt ores, no one would have hindered them, but many would have hailed their experiment as truly benignant though not very rational.

But however nobly designed and enthusiastically prosecuted, such a scheme neither meets the exigencies of a miserable race, nor answers the requirement of the Son of God, our only authority in this matter. Christian Missions, if the name is not a mockery and an evasion, must aim at Christian results by Christian means; and any other object, be it what it may, is palpably and infinitely wide of the mark. Our conviction is, from what ancient history teaches, that not even civilisation in its highest form will resist the power of the gospel; but should we think it requisite to create civilisation as a preliminary or basis for the acceptance of divine truth it will only prove a failure. God will not suffer it to act as a hindrance to His gospel; yet just as little will He accept it as an auxiliary or preparation in the furtherance of His scheme for elevating them who are fallen.

3. If it be one error to think that Christianity is to be ushered into its triumphs by culture and education and luxury, it is equally an error—and an error more prevalent—to assume that the conversion of the world over all its extent is the object of Christian Missions. No doubt, in the vision of a converted world, there is something that we cannot think of without delight; and if God saw meet, another Pentecost on a broader scale might turn Heathendom into Christendom to-morrow. But let us inquire soberly if there be a single age or land or Church which goes to warrant, even in a limited degree, such an expectation, and which renders it probable that there are means and agencies on foot which will in due time remove all iniquity and evil from the earth?

Far from this being the case, history, experience, and observation unite in affirming that at no period in the annals of the fall has vital righteousness been in the ascendant, nor has the worship of Jehovah done more than keep its ground against the forces of superstition and idolatry. Few would venture to affirm that even nominal Christianity prevails over a wider area at present than it did in the first century; and as for living Christianity, when was it anything but the grain of mustard-seed or the morsel of leaven? Never was the fire wholly quenched, nor did the savour pass quite out from the salt; but in every country and in every congregation it has been found, and will be found, that it is with difficulty the light contends against the darkness, and too often it is the

Digitized by Google

Saviour's fig-tree over again, "Nothing but leaves." Not a single pastor at home, though he has preached for half a century; not a missionary among the heathen, though he laboured unto death; nor even an apostle, with all his signs and wonders, will be found who is not ready to say, with tears, that "though their work is with God, yet meanwhile have they spent their strength for nought and in vain."

But results such as these are exactly what might have been inferred from the uniform tenor of New Testament language relative to the diffusion of the gospel within this age of grace. For, is it not expressly declared that, as the seed of truth was sown, so would be the tares of error, until the harvest came—and that if some believed and were saved many more would be lost because they would not believe? Nay: the intimations as to our world's future, in the New Testament, are such as would almost lead us to fear that heavier clouds would settle down upon the nations, and the Church, as the end drew on, for "love is to wax cold, and iniquity to abound;" the days of Noah are to be repeated, and the man of sin is to be developed; a great apostasy is to roll from land to land, and it may be a question if there will be any faith when the Son of man returns.

It is a mistake, then—a mistake against fact, and a mistake against revelation—to hold that there are energies and means in operation which will subdue the curse of the fall, and that we are advancing on the wheels of science and philosophy—of government and schools—of preaching and Bibles—to millennial rest. The world is not converted as yet; nor is it more converted than it ever was. As much as in all past ages it is the world of Satan and of sin; the theatre of rebellion and of wickedness; the creature scarcely disposed to remain a creature in his pride; and ofttimes ready to snatch the Creator's sceptre out of the Creator's hand.

4. But for all this, it follows not that there can be no room for evangelistic effort, and that Christian missions are nugatory. God may be glorified, though not a soul were saved. Souls without number may be converted, though the whole world is not converted. And these are the results which enlightened and Scriptural missions ought to contemplate. In his ignorant wisdom man sketches out a bold programme of all that is to be done upon, and done for, the earth—and no accumulation of texts will abate his confidence in the scheme. He is enamoured of the plan; and he seems to like it all the better because it can adduce no authority nor evidence in its favour. But God's thoughts here, as in all things else, are not as our thoughts; and though it both tries our faith and humbles our pride we

Digitized by Google

must take no other idea of Missions than His. Had the New Testament shed no light upon the matter, it would have been only right and well-pleasing, to work out the problem by our own methods. But Christ has not left us to guess and wander here. He has shown us His own way, and it must be good, though philosophy would have liked another.

The very word "Church"—as eqivalent to "redeemed from among men"—indicates selection, and stands opposed to the figment of universality. Long ago had God fixed His regards on a single nation, "and when Israel was a child He loved him, and called His Son out of Egypt." But acting on the same principle at all times, when He would shoot the arrows of His mercy beyond the walls of Jerusalem, it is not the whole mass of the uncircumcised whom He invites, but only here a family and an individual there, "for Simeon hath declared," said James, "how God at the first did visit the Gentiles to take out of them a people for His Name." It was not the whole world that God gathered around Moses; but Israel were "a chosen nation;" and that the Church is, in like manner, not co-extensive with the wide earth, but "a peculiar people," gathered around Christ, is established alike by analogy and Scripture.

The Church, then, is not the world but in the world, and it is a noble end we pursue in Missions when we send forth our heralds to bring in "the remnant, according to the election of grace." Egypt still worships its old idols amid the darkness it loves; but Israel are anointed as "a royal priesthood," and pass on to their inheritance with a glad shout. "The election hath obtained: and the rest are blinded."

5. But besides this blessed result which God means to accomplish through Missions, our Lord has told us that "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come"—by which announcement it is very clearly signified that the second grand design of Missions is to put the offer of eternal life within the reach of all, before our dispensation closes. It is not said that the gospel shall take effect upon all, but that it shall be held up in sight of all; and no sooner is this done, than the testimony is finished, the herald withdrawn, and all things are wound up. As "the day approaches"—the day of patient grace, and final consummation—the waters of iniquity continue to rise, as if about to submerge every trace of righteousness, and the faithful are but "a little flock." May not "the two Witnesses," then, stand amid a solitude, and lift up their voice—with Stephen's boldness, and his reward, too—in behalf of Christ and souls? At all events, in the latter days, testimony

Digitized by Google

will be all one with martyrdom, and though many expect that then shall the Word have free course and be glorified in the conversion of all, the proclamation of "the gospel" shall only be "a witness" to the unbelief of "the nations," and attest their hostility to Christ. Christ shall be preached, and the sheep will hear His voice; but Antichrist has rallied his hosts, and who can stand against his wrath?

6. No more, therefore, during the era of our dispensation will the Earth be purged of all offence by "the gospel" in the hands of missionaries than by science in the hands of philosophers, and our Christian duty is to save souls, not to regenerate "the world." Unto "all nations" let the truth of salvation be carried without hesitancy or restriction; the net must be sunk in every pool, but we are not to imagine that by such instrumentalities the earth is to throw off the curse. "The restitution of all things" Christ has reserved to Himself at His appearing; and He will not fail to make good His promises, without abatement or omission. But to them who are carrying out His purposes here, it is given simply to bring into the fold such as are ordained to eternal life, and plant the ensign of the Cross on every hill.

It is not to be wondered at though righteous men should be discomfited and faint, if they have assured themselves that the Church militant is about to become the Church triumphant, and suddenly are obliged to admit that the victory of truth and the rest of holiness are as far off as ever. But in striving to renovate the world over all its regions and through all its tribes sanguine philanthropists would undertake what never was entrusted to human agency, nor what can ever be executed by created arm.

When we enter on the dispensation of the Kingdom, then shall there be no more evil or curse; no more Satan or sin; but now it is the era of the Church; the day of "the little flock;" the epoch of the elect remnant; and all that can be done is for them who believe, to gather in the outcasts that are ready to perish, by the Name of Jesus. If that, however, be the scope of Christian Missions and of Christian ministry; if in all we do for the gospel and souls and Christ we are not led by prevalent credulity and romantic ambition, but measure our sphere by the terms of promise—so exact and unambiguous—our success will never come short of our hopes.

Such views as we have expressed above may not be much in favour at the present time, but from the beginning it has unhappily been the same.

Digitized by Google

No Christian philosopher ever studied the Word with a more reverential spirit and a mind more removed from preconception or bias than Douglas; but one cannot fail to see, from his "Hints on Missions" that he looked to a higher development of existing agencies for the regeneration of the world, and dreamed of eradicating all evil by printing presses and microscopes and colonies. How far he would have modified his views fifty years later it is impossible to tell; but it was in this empirical fashion he counselled and predicted in 1822. "The first success of Christianity appears to have been owing, exclusive of miracles, to the general diffusion of a missionary spirit; the second, to superiority in arts and knowledge; the third, to colonisation: and these seem to be the three great sources of conversion with which the history of Christianity acquaints us." "By means of the inductive philosophy, printing, and universal education, Christianity may, and will, deserve the epithet of Catholic." "Printing and education are the two great means to bring about the moral revolution of the world." "To renovate, not a nation, but the human race, to place the moral world upon a new foundation, and to commence an era in the history of mankind, might be the destiny of England." "To attempt converting the world without educating it is grasping at the end and neglecting the means."

Anxious, then, as this generous and intelligent writer was to see the wilderness of the fall transformed into the Eden of redemption, it is clear that his faith was all in the old ploughshare, with only a better system of farming; and he sees no place for earthquake and flood to shake down and sweep away, what the prince of darkness has been building up for five thousand years. No other tools are needed, in the calculation of this admirable man, for what is to be done upon the earth than what exist on every hand, and never for a moment does he allude to the coming of the Lord, or even the influence of the Spirit. The truth is, that it is the conditions on which the progress of Civilisation depends that he so wisely ascertains, but not what shall usher in the reign of Christianity; and it is enough to say, in refutation of the scheme he propounds, that it was tried in China and Japan, India and Madura, with every advantage and on the most gigantic scale, by the Jesuits, and was a signal and calamitous failure.

Isaac Taylor, however, it is to be noticed, recognises the *two* opposite ideas which are held as to the nature and sphere of evangelistic operations, for he remarks, "On the one hand, it is supposed that a gradual extension of the existing means of evangelisation, more and more blessed from above, will at

Digitized by Google

length, according to what may be termed a natural process, cause the gospel to triumph universally. On this theory, it is reasonable to believe that when once a certain point of success has been attained the mere accumulation of power and influence on the side of truth will impart an irresistible momentum and a greatly accelerated velocity to religious principles, so that the last conquest of Christianity shall be accomplished in an incomparably shorter period than has been occupied in achieving its first successes." "On the other hand," Taylor proceeds, "reasons of considerable force may be urged in favour of the opinion that although the common means of religious instruction may have a subordinate part assigned to them in the great movements that are to change the moral aspect of the world, yet that the glorious revolution shall be effected chiefly by the operation of new and extraordinary means suddenly coming into play, and perhaps of a supernatural kind."

This statement of the respective and antagonistic opinions which are entertained as to the final prevalence of righteousness in our world is just and impartial; and, at the same time, Taylor is ready to acknowledge that, if fairly carried out, there ought to be no superiority as to *practical* results in the one theory over the other, for his conclusion is thus expressed: "The one of these suppositions or the other may be entertained with perfect safety by those who are alive to their duty as Christians, and whose mode of thinking is free from confusion. *The first* supposition, though it may cheer the path of labour, cannot materially enhance the obligation of sending the gospel abroad; nor can *the second* have any influence whatever, in a sound mind, to relax the energy of Christian zeal. The holder of the one opinion and the holder of the other must pursue precisely the same course—they must put their hand precisely to the same instruments, look for their warrant to the same sanctions, depend upon the same aid, and calculate the issue on the very same principles of common sense and Scriptural injunction."

We doubt if it can be all the same, even with regard to practical effect, whether our missionary operations are based upon a principle of the Divine Word or our own assumption, for where "the cloud" moved or remained Moses was bound to trace his journeys; and though his engineers might have led him by an easier route he would have found ere long that it was neither the safest nor the shortest. "As the Lord commanded" was what the Jewish leader ever sought to do in the veriest item of the tabernacle, and the same law must govern us under a better economy. Our own reason we will not allow to

Digitized by Google

determine any doctrine within the sphere of Salvation, and as little must it be suffered to interfere in what pertains to Missions.

At the same time, we are glad to accept Taylor's candid admission as to the bearing of pre-millennial views on the question of missionary exertion; and our desire is that it should be conspicuously seen that he did not err in the belief he so confidently announced. Perhaps there has been somewhat of slackness, if not of languor, on the part of millennarians in the great work of missions, but there is no reason why it should be so, for though it be not given unto us to conquer the world, it is laid upon us to rescue souls everywhere over the world. And is this not enough for the consecrated ambition of any Christian or any Church? No doubt, the charge was, at first, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." And, again, it was enacted, "Begin at Jerusalem." But then, it was also said "that Jesus died, not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." And, accordingly, when the day of Pentecost was fully come, the Holy Ghost fell upon the apostles, "and Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and Judæa, and Cappadocia, and Pontus, and Asia, Phrygia, and Pamphylia, and Egypt, and in Lybia, and strangers of Rome, Jews, and proselytes, and Cretes, and Arabians, heard them speak in their own tongue the wonderful works of God." Wherever, then, sin has prevailed unto death, the Cross must be held up as the antidote; and though all Israel may not look at the brazen serpent, let the sign of life be brought within their reach. It shall be only the hidden ones of the covenant who are restored, but these are to be found in every land, and into every land must the herald of salvation follow them, that they may not perish. The Jews are not to be despaired of, and the Gentiles may not have the preference. The whole world is the deep, and we must let down our net at home, yet must we also drag the waters abroad, till it can be said "that the gospel of the Kingdom has been preached for a witness to all nations." What if the gospel should not convert but should condemn the world, it will be solemnly said again, as of old, "We are unto God a sweet savour of Christ in them that are saved and in them that perish; to the one the savour of death unto death, as to the other the savour of life unto life."

7. Because missionary enterprise is of God, and He sends us to the warfare, clothed in His armour, and carrying His

Digitized by Google

weapons, it it too often fancied that *any one* will do for a soldier, whatever be his stature or his strength; and that it matters not who are the diplomatists and tacticians issuing orders from home provided they have position and influence.

But not more does it require men of the highest sagacity and courage—prompt and vigorous and resolute, keen to discern characters and expert at combination—each conversant with his own department, yet striving to help on the general policy—in our national Cabinet than at our Mission Board. And nothing can exceed the folly and the danger of selecting individuals to preside over evangelistic operations in India or China who are only known at home for pecuniary importance or ecclesiastical sparring. Apart altogether from the qualifications of those who have been chosen for the foreign field, the administration of the enterprise has, in too many instances, been placed in hands more ambitious than competent; and even though there has been some improvement recently, this part of the system loudly demands revision. Home rule has quite enough occupied and consumed the zeal of Churchmen in all denominations of a long time, and it would be a token for good were ecclesiastical statesmen to leave their constituted churches alone, to work out their ends in the power of Christ their Head—who will shed on them the Holy Ghost abundantly if He be permitted—and devote their wasted energies to the advancement of the gospel abroad. If a single spark of the fervour which is expended so lavishly on domestic brawls in convocation or presbytery or conference, were reserved for a crusade against Paganism in its strongholds, long ere now might Jesus have seen of the travail of His soul, and been satisfied, over all the earth.

8. Many of our missionaries—German, English, and American—have been as illustrious for their intellectual elevation as for their spiritual excellence; and they could have won for themselves the highest name in literature or politics. But, when we consider the problems they will have to encounter, the adversaries they must provoke, and the matchless cunning of Satan, who will harass them at every step, let it be acknowledged that the loftiest standard should be the only standard for *all* who are sent to carry on the work of Christ in the empire of unbroken darkness. "Good men, and full of the Holy Ghost," constrained by the love of Christ, and eager for the salvation of souls let them be, but not less. Let them have the power of speedily and thoroughly acquiring the languages of those whom they mean to teach. Let them have philosophy enough to perceive where the truth of idolatry lies hidden

Digitized by Google

under the folds of error, and who by their acquaintance with Medical science can open up a way to the confidence and attachment of the most hostile, as their Master did by His miracles of healing.

It is cordially admitted that we have had apostolic men as missionaries during the last hundred years; and Eliot, Brainerd, Schwartz, Martyn, and Williams can never cease to awaken the profoundest admiration. Let them be added to the roll of Paul's heroes in the 11th of Hebrews, and have their names embalmed with "all who obtained a good report through faith." But more, or many more such are demanded, for we cannot, at this period of the world's history, look forward to a long future, and what is to be done must be done quickly. "The time is short," it is drawn to a point, *συνεσταλμενος*, and our whole reserves must now be brought into action. The devil knows how few are the hours which remain to him, and is come down in great wrath; but Jesus, too, remembers what He said about "the little while," and makes haste to return, so there is a loud call to have every soldier sent at once into the field. Hitherto it has been the militia which guards her own coasts that the Church has so profusely recruited, whilst the army which was to vanquish the battalions of idolatry, from the equator to the pole, was not more than a handful of skirmishers. But, in presence of an exasperated foe, and in anticipation of her coming Lord, the Church must put her Missions on a war footing, and cover all lands with her troops. The old guerilla system must be laid aside, and let all who can bear a weapon join in the final charge of Armageddon.

9. If, however, the legions of Christ are to equal and surpass the conscripts of antichrist, there must be more prayer, and more liberality among all who love the truth and long for the kingdom of righteousness. The Captain of Salvation has shown us, in the prayer He taught His disciples, as also in that other He lifted up as He was passing Kedron, how we should plead for our unhappy earth; and every believer must cry, "Thy kingdom come" with a faith which nothing staggers.

Too often has there been intercession for the world, but nothing more; and liberality was in the inverse ratio of prayer. But He who gave himself for the lost has a right to expect the same self-denial and munificence in those who call themselves His followers; and they who cannot plough the field may pay the labourer of all men. A missionary is worthy of his hire, and that hire should be on the noblest scale. A scrip, and a crust are thought by most to be quite enough for one

Digitized by Google

who is going among the Pariahs of Hindostan or the Boors of Caffraria, and should they drop even a little brass into his purse, they would deem both silver and gold as irrelevant in his circumstances. But this is to aggravate exile by privation, and add hardship to banishment, when we ought, by our large-hearted succours, to cheer the lonely man amid his weariness, and make him feel that, though a pensioner, he is not a pauper.

Dean Stanley, in his sermon entitled, "The Prospect of Christian Missions," takes a hopeful view of their position at the present time, and of their eventual progress: nor do we feel inclined wholly to disallow the hope he cherishes. We do not think, however, that the Seven arguments he adduces in support of his expectations can warrant the inference he draws from them, whether they be taken apart or together; but on the contrary, we believe that when sifted they will be pronounced by all acquainted with the subject as superficial and fallacious.

As might have been anticipated the Dean proceeds upon the ordinary assumption that the world is to be Christianised by the Church, and he is sanguine as to this result, *first* of all, because the old idea that the heathen must be inevitably lost is now all but universally discarded; though it is not easy to see how such a tenet, were it largely adopted, could do anything but stimulate exertion in behalf of those who, it was fancied, must perish unless light were shed upon their darkness.

The *second* ground the Dean rests his hope upon as to the ultimate or rather the immediate success of "Christian Missions" is the readiness everywhere shown to recognise the substratum of truth which underlies the various systems of superstition, and on that account to speak of them respectfully; but has he not forgotten that "the wrath of God is revealed against all unrighteousness of men who set at nought, *κατεχοντων*, and crush the truth in their love of unrighteousness?" A *third* reason urged by the Dean in favour of his impressions in regard to Missions is the higher estimate we have now come to form of the virtues that are to be met with in heathen races, Greek and Gothic, and which virtues are as much needed as our own to make a complete humanity; but perhaps it may be found that, with all that beauty of character which brings near the Kingdom of God, there may exist that lofty pride which, more than anything beside, repels from it. The Dean's *fourth* consideration is that not so much has the obduracy of heathendom been the hindrance to Christianity as the vices of Christians, and that the admission of the fact is

Digitized by Google

a step towards a remedy; but the Dean should have borne in mind that they who promote Missions by their zeal, and they who discredit them by their wickedness, are two distinct classes of individuals, and that the former has but little influence with the latter, so that it is vain to look for the abatement of the evil in the mere acknowledgment of its existence. We are reminded by the Dean, as a *fifth* presumption on the side of his views, that the indirect influence of Christianity, as felt by heathen nations, in the purity of our Court, or the rectitude of our Government, or the honour of our judges, or the truthfulness of our merchants, must commend it to their acceptance, and prepare the way for its supremacy; but it may be a previous question alike in Japan, and India, and China, whether it be our literature or our faith, our religion or our philosophy, which has stamped upon us the characteristics we nationally possess. Even although the Dean be right in his *sixth* allegation—viz., that missionary reports are not now disfigured by the extravagance and unreality which used to be complained of, may not that absence of what we called sensationalism only indicate a decay of pristine enthusiasm? The *last* source from which the Dean of Westminster derives his confident persuasion, that Christian Missions will answer their ends ere long, is neither adequate nor specious, for it is not the fact, as he avers, that hitherto it has been partial sectarianism which was propagated, whereas it is now "quintessential Christianity" that is alone exhibited. Fifty years ago Robert Haldane, one of the noblest missionaries who ever witnessed for Christ, was requested by his converts at Geneva, to instruct them in his own views as an anti-pædobaptist, when he promptly answered, "On no account; if you come to see on this subject as I see, I shall be glad; but remember this does not enter into the essence of salvation." That this was not a course which popish emissaries, in any instance, saw fit to pursue, we are quite aware; but in vain will the annals of Protestant Missions be ransacked to prove that evangelical truth was ever postponed to denominational partisanship. Where did the Dean learn that "the Deed of Demission" was even spoken of to the Hindoo or Parsee converts of the Free Church in India? and would he affirm that the separation of Church and State is pressed as a condition of membership by the Congregationalists, even in the ticklish island of Madagascar?

Were there, then, no better grounds of hope with regard to "Christian Missions" than those furnished by Dean Stanley, it could not be said that the prospect was bright; and our zeal

Digitized by Google

might begin to cool. He has put together Seven observations which might lead us to augur a prosperous future for all our efforts to evangelise the world; but we are sure he does not realise the design of missionary operations; and we are not quite sure that he even understands the essence of Christian truth.

"A remnant shall be saved," this is the assurance that must sustain, and the principle that directs us, in all our missionary exertions. It is not the world we are to convert, but "the remnant," we are to search out in the cloudy and dark day; and as the only means of their deliverance, there must be preached atonement by blood, and justification by faith.

Were Missions, however, set upon such a platform, and prosecuted in such a spirit, it is not difficult to show that many things conspire in our day to promote their success, and encourage the hearts of all who are anxious to do Christ's work after Christ's idea.

Unquestionably, it is a great advantage now, in our endeavour to save the lost among Jew or Gentile, that the message which is proclaimed for belief and acceptance is stated in fewer words, and freed from all conditions. It is an intelligible report, an authoritative appeal, an affectionate offer; and whosoever has ears to hear can hear it.

Then, it is to be borne in mind, that a very large amount of Bible translation has been accomplished, so that our missionaries can at once lift up their voice in the language of the natives over many continents; whilst, likewise, there is scarce a region where our own tongue is not spoken and understood. The partition wall of Babel, which so long divided the races, has been breached at least, if not cast down; and Shem and Japhet and Ham can talk together as one family again.

What land or isle, what sea-board or interior, we further ask, can be named in these days, where a Christian man, or a Christian household, or a Christian colony, may not be found, with their Bibles and their Sabbaths? "There is no speech," it may be said, "nor language," no vale nor mountain, "where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world." British commerce and British emigration, apart from all other agencies more directly evangelistic, must leave a witness for the true salvation on every shore, through the medium of British literature alone.

Nor let us omit to notice how a way is opening into all lands for the Bible and Christ, by the suppression of *slavery*, and by the desire for *peace* instead of war. It may not be peace long over all the earth. Slavery, too, lingers in some distant

Digitized by Google

regions. But, meanwhile, the whole earth sitteth still, whilst the boldest efforts are making for the emancipation of all that are bound. And what is there then to hinder the missionary scattering his seed in every field?

Great stress ought also to be laid on the place which Medical advice and assistance now occupy in missionary effort. For when the messenger of Christ carries in the one hand healing for the body, and in the other healing for the soul, we may calculate on increased success with animating hope. It is very strange that Dean Stanley, when groping about for considerations which might warrant him to predict the future prosperity of Missions, and so much at a loss that he makes into seven arguments what are obviously no more than three, never even glances at the medical element which has at length been grafted upon missionary operations. But notwithstanding of this omission or disparagement on his part, we are strongly inclined to believe that as a means of disarming prejudice, and conciliating good-will among the suspicious and the hostile, the science of the physician, if not an equivalent for miracle, is at least a substitute, which is fitted to do wonders.

Even in our day there is not a Church which has done what it ought to have done in regard to Missions; but we would sum up our remarks upon this subject by stating it as an auspicious token of coming success, that all Christians now admit the duty of evangelistic effort, and that all denominations are girding themselves for the enterprise with something like their Master's love and courage.

If, however, there be evidence to show that "the Word of God has, in our day, free course, and is glorified;" if we have every reason to feel persuaded that the cause of Missions is prospering, and will prosper more abundantly in these last times, then are we brought back to the solemn consideration formerly insisted upon, that the end of all things is at hand! Fain are men to persuade themselves that by the preaching of the gospel the world is to be disenthralled and regenerated, and that all nations shall meekly yield themselves to the yoke of righteousness. But is it not written, that "when the gospel of the kingdom has been preached everywhere, for a witness, then shall the end of our dispensation come," and the new order of things be ushered in? The Word of Salvation is to be proclaimed but for the conversion of the chosen, and as a testimony against the impenitent. All the tribes of the earth may not accept the offer of grace, but all shall hear of it. And when that is done our dispensation closes—it is the end!

Digitized by Google

The believing Church should rejoice therefore in Missions, and help them forward, not simply because of the blessing they immediately convey, but in anticipation of the crisis they predict. It is a matter that may well fill us with thankfulness, to see God's Word sent abroad by every missionary who is ordained, by every colony that is founded, by every vessel that weighs anchor, for through the tidings of the Bible shall many be saved. But in these latter times, we can also say with elevated delight, that every new herald of the Cross is only another sign of that day, when the Lord himself shall return in power, and terminate the mystery of sin.

Art. II.—NOTES ON EPHESIANS.

Chap. V., verses 5–9. *Servants, be obedient unto them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart: with good-will doing service, as to the Lord, and not to men; knowing that whatsoever good any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye, masters, do the same thing unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.*

Here we have the law of the third great social relationship, that of masters and servants; and it is to be noticed that the apostle lifts this relationship at once from what is ordinarily viewed as a hard necessity of human life into an illustration of our heavenly relationship to our Divine Master. In the providence of God there has always been a difference of position among men. Some occupy the position of masters, some that of servants. Without the humanising and softening influence of Christianity, that relationship assumed for the most part an aspect of harsh and severe domination on the one part, and sullen suffering on the other. The gospel, whilst it does not do away with the relationship, alters and changes altogether its character. It teaches that master and servant are brethren, and alike servants of one Supreme Master over both, even Christ. The earthly master, therefore, is to remember that for his mastership on earth he has to give an account in heaven, where there is no respect of persons; where each and all are

Digitized by Google

judged, not according to the accidental positions they occupied on earth, but according to the deeds done in the body, whether they be good or whether they be evil.

Looking first to the exhortation as it is addressed to servants, we notice the element and atmosphere in which they are urged to render their service. It is "as unto Christ," "as the servants of Christ," "as to the Lord." They may be bound either by property or contract, as purchased bondmen or hired servants on wages, to obey and serve their masters according to the flesh; but they are the Lord's freemen as regards the soul. In whichever of these ways it was that their services were secured, these services involved not spiritual enthralment, for their masters were masters only in so far as the flesh or body was concerned. The free spirit within remained free. So far as the flesh was concerned, they might be forced to be slaves. "You may be manacled, stripped, and beaten by the man who claims to hold you as his property; but his property in you can only embrace your mortal body. He has no property in your immortal soul. There One is your Master, even Christ. And you in Him are free, as He is Himself."

This is the ground on which the apostle bases his exhortation to obedience: "All the more because you are the Lord's freemen in the spirit you are bound, and are to feel yourselves bound, to obey him who is your master according to the flesh. The Lord himself, whose purchased possession you are, puts you upon your honour to Himself, and under Him to your master. You are called unto liberty; but use not your liberty as a cloak of licentiousness or insubordination. Rather let your obedience to your earthly master be such as becomes your high calling of Him who is your heavenly Lord. In your earthly master see always your heavenly Lord. Look through the one to the other. Let the obedience be apprehended and felt by you to be rendered, not as to your master according to the flesh, but to Him who is the one and only Master of your spirit. Then will it be obedience such as He will acknowledge. It will be obedience like His own, of the same character with His own, and having respect to the same recompense of reward."

Such being the element in which the obedience is to be rendered, the apostle further characterises the obedience itself. It is to be "with fear and trembling." This does not mean slavish fear of punishment, producing a nervous shaking—"trembling"—of the person; but describes that anxious solicitude, that scrupulous, sensitive conscientiousness, which all should feel about the faithful performance of their duties.

Digitized by Google

"There will be no presumption; no confident boldness; no self-assertion or assertion of right; no answering again; no purloining or depriving your master of what is his due, be it money or time—his money or your time, which is his; no slackness or sloth; no impatience of the yoke, or evasion of its obligations; but always, and throughout all, a deep and tremulous feeling of responsibility, such as may make your master see how solicitous you are to please him well in all things, and to show him all good fidelity: fulfilling all his will and doing all your duty."

Then, again, this rendering of services is to be "in singleness of heart"—not in any hypocritical anxiety, but an anxiousness to do the right, arising or springing out of a sincere and single heart. No by-ends; no duplicity or double-mindedness; no reserve or secret disaffection—the whole heart, in all its reality, in its every affection, thrown thoroughly into the service performed, the obedience rendered. This may be difficult—often very difficult. But it is the Lord's requirement, and earnestly attempted and pursued in His strength, it will be attained.

In opposition to this singleness of heart is "eye-service as men-pleasers," which the apostle condemns as the lowest style of service possible. This reads more accurately from the original: "Not in the way or spirit of eye-service, as men-pleasers, but as servants of Christ doing the will of God; from your soul, with good-will, doing service, as to the Lord and not to men." Arranged thus, the sentence sets forth not merely a description of obedience as the servants of Christ, but a description first of Christ's obedience as His Father's servant, and then and therefore of the believers' obedience as Christ's servants. What a high ideal of service! The service of men to one another, no matter in what rank or position of life, is to be modelled on that of Christ to His Father. "For as His servants, He would have you to be one with Him in His manner of serving."

No "eye-service"—that is, serving only when the master's eye is on us; at other times indulging in idleness or self-service. Was that Christ's way of it? Far otherwise. He was ever about His Father's business. So service as unto Christ will be without eye-service.

What was Christ's service? It was "doing the will of God"—simply that; nothing less; nothing more. The service that makes itself prominent in unrequited performances, whether of deference and submission, or actions to make the master debtor, is very apt to be accompanied with eye-service. But the service which, in the doing of it, is doing the will of God,

Digitized by Google

that service is the right and acceptable service, and its origin is in the soul. "From the heart," or soul. That is, the motive of this obedience is from within—not from a desire to preserve outward appearance; but it springs out of the breast, out of the soul. "It is the free, spontaneous consent and choice of the mind and will to do the will of God." And it is done "with good-will;" not reluctantly, as forced upon you, but done with "complacency, benignity, satisfaction, and joy."

Thus Christ did His Father's will. Here is the model of our following in all the relationships of life, whether as servants to masters, as men to one another, as tenants to landlords or landlords to tenants, as subjects to the sovereign or as creatures to the Creator—men to God. "All acceptable obedience, all obedience worthy of the name, all obedience that is really obedience at all—whoever may be its object—must have in it these principles: first, antagonism to eye-service; secondly, doing the will of God; thirdly, doing it *ex animo* from the soul; and, fourthly, doing it with entire and cordial good-will."

Does not this ennoble service? But then there is, moreover, the recompense of reward, commensurate with the character of the obedience rendered. "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." This is an appeal to their consciousness of the Lord's rectitude in rendering to every one for service done. "Seeing ye know." They already knew. This was not the utterance of a new truth. The Lord's way of acting towards men is divinely generous. His service is not a service of exaction, it is one of gift. The heavenly Master writes Himself debtor to no man. Every service, of whatever kind, from man to God, God repays with ample increase. Therefore, whatsoever thing any man doeth, or shall have done—that is, shall be found at the final judgment to have done—the same shall he receive of the Lord. He shall receive it back fully, that and more. "This he shall receive in its value as then estimated—changed, so to speak, into the currency of that new and final state." The repayment will be in Christ's measure of proportion, and it will be made without regard to the position filled in the eyes of men. The Lord in that day will take no account of whether the recipient of His reward was a bondman or a freeman. "The slave who has acted faithfully for the Lord's sake, though the master may not repay his faithfulness, shall have the Lord for his paymaster. The freeman who has done good for the Lord's sake, though man may not reward him, has the Lord for his debtor." And the Lord's principle of payment, as announced by Himself, is this—"Thou hast

Digitized by Google

been faithful over a *few* things, I will make thee ruler over *many* things; enter thou into the joy of thy Lord."

Then reflexly the very same principles are to guide the masters. Ye masters, do the same things unto them. Treat your servants as you would have, and as the Lord would have, them to treat you. Christianity, while it does not efface social distinctions, yet makes all men brethren, and requires the fulfilment of all mutual duties in the spirit of love. To enforce the precept, he signals out one prevailing vice of the system of bondage in his day—the ruling by harsh measures—and he specially requires the ceasing from usual threatening. That will ever be a poor service which is rendered under the fear of punishment. But in a Christian, the resort to such a mode of enforcing service is inadmissible; for, in the sight of our common Master in heaven, all stand on the same footing. "Your Master also is in heaven;" yours, as well as theirs; and He knows no difference between slaves and masters, nor will He in the final judgment take that element of rank into account. With Him there is no respect of persons—no "warping of justice from regard to any man's individual pre-eminence." The form in which this reminder is couched, conveys the idea put thus by a heathen: "Whatever an inferior dreads from you, this, a superior master, threatens yourselves with." Harsh, exacting demands on earth will have strict requital in righteous retribution when the day comes that will make all odds to be even, and for all the inequalities and differences of life, will accomplish an infallibly holy and just compensation.

What a grand thing this religion of Jesus is, hallowing, as it thus does, every relationship of human life, and putting them on the platform of God's own nature; hallowing them with the divine halo of His character; and making the meanest in man's estimation to know that he is linked on to the Highest; and that, if in Jesus Christ, he will at last "enter into the joy of his Lord."

Ver. 10. *Finally, my brethren, be strong in the Lord, and in the power of His might.*

Drawing this loving letter to its close, the apostle sums up all his deep interest in, and affectionate regards for, these his Ephesian converts, with an earnest exhortation to be ready for the spiritual conflict, which is the lot of all who come out from a world lying in wickedness. Some read the word translated "finally" as "henceforward." Let us embrace both significations, and see in the expression that the apostle's last or final desire for his converts was, that they should now, and for ever, henceforward, as long as the struggle between good and evil

Digitized by Google

lasted, be strong, or be strengthened. It is a command or exhortation, "Be strong." It is a prayer for them, "Be strengthened." The strength they need is not their own. Our own strength is but weakness. It is in the Lord that they are to be strong. This is the sphere of spiritual life and strength. It is as, and it is *only* as united to Christ that the believer can be strong; but "in Christ," then Christ's power and might is the believer's power and might, and the believer is strengthened in the power or strength of Christ's might. How great is the comfort thus brought to the believer. He needs strength. Well, then, he has a strength not his own. To overcome, he must put forth mighty power. The power he has to put forth is the power that has already vanquished his worst foes. Courage, then, my brother, for greater is He that is with thee and with me, than all that are against us.

Ver. 11. *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*

The exhortation to be strong was not without need, for there is a strong adversary to withstand, an adversary both strong and skilled. The devil has wiles or stratagems. He does not usually attack the Christian in his own shape. He more ordinarily plies him with temptations that look like duties. He clothes himself as an angel of light. The apostle, indicating all this, shows that the only way in which this powerful and cunning enemy can be resisted, is by putting on the whole armour of God. Being clad in panoply complete, is the only way of resisting. It is a trite remark to say that the apostle, writing from Rome, here makes use of a Roman illustration. No warrior of that great empire went forth to battle without the utmost care that his arms, offensive and defensive, were in complete order. It is not "the armour," but "the *whole* armour," in all its parts, offensive and defensive. In the words one has used, "Put ye on the Lord Jesus Christ. On putting on Him, and the new man in Him, we put on the armour of light—the whole armour of God. No opening at the head, the feet, the belly, the eye, the ear, or the tongue, is to be given to Satan. Believers have once for all overcome him. On the ground of this fundamental victory already gained, they are ever again to fight against and overcome him, even as they who once die with Christ have continually to mortify their members upon earth."

This is God's armour. He furnishes it. 'Tis not like the armour Saul wanted the stripling David to put on. He could not go in that, for he had not proved it. God's armour to you and me, reader, is not to copy the experience of some other

Digitized by Google

brother. David's potent armour against the giant was the sling and stone, which his God had taught him how to use. So my armour is not some other man's experience, but the true trust which my God enables me to put in Himself. That is God's armour for me. That which He, not any friend or brother, has armed me withal.

And this armour of God is indispensable.

Ver. 12. *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

The need for spiritual, that is, God's armour, lies in the fact that the enemy is not human like ourselves. He is our soul's enemy, and he is a spirit. We have already, in earlier notes, spoken of our great enemy. We have here presented to our thoughts that our battle with him is a long-continued struggle —a *wrestling*, a thorough trial of strength, long-contested, oft-repeated—"a hand to hand, and foot to foot, tug of war." Moreover, it is a death-struggle. For it is not with any sublunary power, resistible by simple force of bone and sinew; it is with a wondrous, unknown, potent, unscrupulous foe—a foe here described as "an army of wicked spirits in the heavenlies," for so we may read "spiritual wickedness in high places." Does not this simply mean that we, the offspring, but the degenerate offspring of the Highest, have, in the inscrutable arrangements of His wisdom, to combat here below with the powers that ventured to combat with Himself above? Blessed be His name, we are by faith in Jesus linked on to the power that was predominant; and if we have to fight against principalities and powers and rulers of darkness, the final result is a foregone conclusion, for He, in whose name we fight, has already conquered. Nevertheless, so far as we are concerned, the fight is only too real—the battle, fact enough. Like Christian with Apollyon, the result is not doubtful, but no less actual are the wrestlings and the wounds, and for the victory there must be first the putting on of the whole armour of God. Thanks be to His name, He has found us armour fitting; the panoply provided proves perfect in the using.

Ver. 13. *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.*

Yes! The foes are formidable. Therefore, don't make armour for yourselves, but take that which is God's—Christ-provided. Traditional Ephesian legends, it is said, told of the gods providing indestructible and unassailable arms for favourite heroes. Thus, Paul's illustration would come home to those to whom

Digitized by Google

he wrote. Your foes are not few, and they are far from feeble; but here is armour accessible to you, offered freely for your use, and guaranteed to be resistless. Put it on, then, and when the evil day comes, the day of Satan's temptations, ye shall be able to withstand, to resist him, so that he shall flee from you; and having "done all," done this, having thus overcome, you shall be able to stand, to keep your post, to maintain to the end of the battle, which is a life-struggle, your vantage ground. But, then, it is never to be forgotten that the struggle is one for life, a life-long contest, so the armour must be ever on; always armed, you must be ever on your watch-tower, lest the enemy gain an advantage. He is vigilant. He rests not. He goeth about ever seeking advantage. "Stand, then." This does not mean fight always, but it means, stand ever ready for the fight. Watch and be sober. "What I say unto you, I say unto all—watch."

Verses 14–20 give us "Particulars of the armour, and attitude of the soldier."

1. *Having your loins girt about with truth.* Truth here is not doctrinal truth, but truthfulness, and indicates that the basis of the Christian character is sincerity. This binds the believer about. "As the girdle kept all together, so that an ungirded soldier would be a contradiction in terms,—just so is truth the band and expediter of the Christian's work in the conflict, without which all his armour would be but encumbrance." A truthful profession of the whole truth as it is in Jesus keeps all else in its proper place, and keeps the Christian free and fit for fighting. Without this as a fundamental preparation, any fighting that he may try to do will end in overthrow. The girdle of truth must keep his limbs free, and his other armour in place, or he will be foiled by his own tripping.

2. *Having on the breastplate of righteousness.* The characteristic of the Christian here spoken of is that righteousness or moral rectitude which is the result of the new birth, the regeneration of the soul, and its renovation as the fruit of the Holy Spirit. It is more than the imputed righteousness of Christ justifying the sinner; it comprehends His inwrought righteousness as effected by the Spirit of God in sanctification. This is a breastplate from which the arrows of temptation fly off pointless, on which the slashes of the enemy's sword fall edgeless. The breastplate covers the heart. Let the heart be pure, a rich fountain welling up strong and sweet, and all attempts to inject evil will fail of fouling it. To the pure all things are pure; and purity and rectitude springing from the

Digitized by Google

received righteousness of Jesus Christ will repel all efforts to tamper with them.

3. *Your feet shod with the preparation of the gospel of peace.* What is the foundation on which truthful profession and upright conduct rest? It is the gospel of peace—the gospel that tells of peace. Therefore, as the warrior's feet must have protection from the rough ground and flinty gravel of the battlefield, that he may stand securely and steadfastly in the fight, let your feet be shod, let your sandals be the preparedness or readiness for the good warfare produced by a firm belief in the gospel, the good news of your reconciliation to God. This puts you into the position of defiance and antagonism to Satan, but it secures you peace with God. It is thus eminently the gospel of peace, and on its footing you fight confidingly.

4. *Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* These pieces of armour hitherto mentioned are essential to safety, but to be secure more is needed. The darts of the enemy fly all around—high, low, on this side and on that. You must have an arm that you can quickly oppose to them as they come, and with which you can prevent them from reaching your person. To stop the fire-tipped darts—that is, darts formed of cane and tipped with tow or other combustible, which were ignited so that they might set fire to tents, or wood-work, or anything that would burn—to stop these fiery darts, the Roman soldier had a large covering shield. This was "above all," that is, it was over and covered all. It effectually shielded him from the hand-thrown darts of the enemy. They struck upon it, and fell harmless to the ground, quenched or extinguished. The Christian's shield is faith—a profound belief in God and in His love, as manifested in Jesus Christ. This faith will undoubtedly quench, put out, turn harmless aside, all the fiery darts of the wicked one. Wrath, lust, revenge, despair, worldliness, temptations to sin of every sort, will fall before the shield of faith. With it ye shall most certainly be able to quench all these darts, and that not at some future time, but now and day by day.

5. *And take the helmet of salvation.* That hope which is indeed to the believer a blessed certainty of complete and final victory, is the salvation—the ultimate and eternal safety—which crowns the Christian's defensive armour. It is his helmet. The head is the seat of the mind, and the hope of salvation keeps the mind at rest. Thou wilt keep him in perfect peace whose mind is stayed on thee.

Digitized by Google

Thus defended, the believer is safe. But the Lord's soldiers are not to be content with merely defensive warfare. The battle has to be gained for their Captain. So His ranks are furnished with

6. *The sword of the Spirit, which is the Word of God.* The weapons of our warfare are not carnal. The gospel cannot be propagated by the sword of kings. The Word of God, "Thus saith the Lord," is the sword which, forged and sharpened by the Holy Spirit of God, is put into the hands of Christ's soldiers, and it is one that is quick and powerful. Potent is it for defence, as we see in the use Jesus himself made of it when He was tempted of the devil; and therein He left us an example. Potent, too, it is for offence, as we see how by its simple use multitudes have been, and still are, pricked to the heart, and so added to the Church.

The armour is perfect for defence. The sword is potent for victory. But there is an element, without which neither will avail us much. To all the armour, offensive and defensive, must be added prayer.

Verses 18–20. *Praying always*—in every season, in all emergencies. Just as you are to stand in your armour (verse 9), so you are to pray continually. *With all prayer*—every kind of prayer—*and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel; for which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak.*

We have here the character of the Christian's prayer, and we have certain objects of prayer set before us. It is to be continual, praying always. The believer requires to be always watchful, and he will watch best when he prays most. It is to be with all prayer and supplication—"prayer" probably meaning prayer in general, "supplication" denoting special petition, for the apostle presently specifies objects of special petition. It is to be in the Spirit, that is, the Holy Spirit, who is the author of prayer in us. The Spirit himself maketh intercession for us. It is to be with persevering watchfulness, waiting for the answer, and persevering until the answer comes. This is the kind of prayer that will be prevailing. But it is not to be selfish. It is to be, says Paul, "for all saints and for me." The heart of the believer is large enough to take in the world. Saved himself, he knows no happiness greater than to seek the salvation of others, and therefore his prayer will be personal first, and comprehensive too. Above all will true

Digitized by Google

believers be earnest in prayer on behalf of God's ministers. "And for me," beseeches the Apostle, not selfishly—for what he longs for is not deliverance from captivity, but utterance—the opportunity and the power to declare in Rome boldly, even in Nero's hearing, the mystery of that gospel for which he was there a prisoner in bonds. Oh! the soul-engrossing power of this truth! The apostle has no thought for himself, no prayer for deliverance; only for place, power, and boldness to execute his office as Christ's ambassador, and direct sinners to the Saviour.

And now he has exhausted his exhortation for the time, but with a new outflow of the love that prompted him to write at first, he sends them (ver. 21, 22) a beloved friend and brother to tell of him and comfort them. One might think he could ill spare such a fellow-labourer at such a time; but love is lord of all, and Tychicus winds his way to Ephesus with the apostle's letter, whilst Paul remains with one friend the fewer to console him in his chain.

Reader! we have journeyed many a month together; who can tell how many of those who read the first of these notes remain to read the last? Some have gone. Art thou who readest this closing line ready to go? Let me end with the apostle's prayer. Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ: grace be with all them that love our Lord Jesus Christ in sincerity. Amen. F.

Art III.—ISAIAH XXXV.

It is specially of Israel, in connection with the glory of the latter day, that this chapter speaks. Yet not of Israel only, but of the whole earth. It contains the picture of millennial blessedness. Here we see the curse reversed, earth delivered, and evil swept away.

The first three verses are the preface to or general view of the whole subject:—

"The wilderness and the solitary place shall be glad for them;
And the desert shall rejoice and blossom like the rose.
It shall blossom abundantly,
And rejoice even with joy and singing:
The glory of Lebanon shall be given to it,
The excellency of Carmel and Sharon.
They shall see the glory of Jehovah,
The excellency of our God."

Digitized by Google

Such is the prophetic picture of the glorious future of earth and of Israel. It has been long delayed, but it will come at last.

Then the scene shifts from the future to the present—from the future perfection and triumph to the present imperfection and struggle. Israel's *present*, and the Church's *present*, in this the day of weakness and sorrow, is the subject of the next two verses:—

> "Strengthen ye the weak hands,
> And confirm the feeble knees.
> Say to the feeble-hearted, Be strong; fear not!"

Then the reason of the exhortation is given—the ground on which God says, Strengthen and confirm, be strong and fear not:—

> "Behold your God!
> Vengeance cometh;
> The recompense of God;
> He himself will come,
> And will save you."

These words of encouragement and hope—fitted to sustain the weary and struggling, just as with Revelation, the words "Behold, I come"—are introduced to cheer and nerve in the day of conflict. He that shall come, will come, and will not tarry. God cometh! He comes as the Avenger. He comes as the Saviour. He comes as the Healer.

The rest of the chapter takes up the effects of Messiah's coming; and in the statements of these effects, the first and second comings are intermixed. The following words were, in part at least, fulfilled at His first coming:—

> "Then shall be opened the eyes of the blind,
> And the ears of the deaf shall be unstopped;
> Then shall the lame man leap as an hart,
> And the tongue of the dumb shall sing."

All this came to pass in the days of our Lord's earthly ministry; and often did He refer to such miracles as proofs of His Messiahship. These things shall come to pass more fully yet over all the earth, when He comes the second time. But more than these shall come to pass in that day, for He comes, not merely as the deliverer of man, but of man's earth, and of all things therein. He comes to restore Paradise to man, and man to Paradise.

> "For (surely) in the wilderness shall waters break out,
> And streams in the desert.
> And the parched ground shall become a pool,*

* "Parched ground" is literally the "sherab," or burning sand. That which now only *resembles* a pool shall be really such. The reference is here to the mirage, which the Arabs call sherab.

Digitized by Google

> **And the thirsty land springs of water.**
> **In the habitation of dragons, where each lay,**
> **Shall be grass, with reeds and rushes.**
> **And there shall be there a highway and a way,**
> **And the holy way shall it be called.**
> **The unclean shall not pass over it;**
> **And He is with them walking in the way.**
> **And the fool shall not err therein.**
> **There shall not be there a lion,**
> **Nor any ravenous beast go up upon it;**
> **It shall not be found there.**
> **But the redeemed shall walk there,**
> **And the ransomed of Jehovah shall return;**
> **They shall come to Zion with songs,**
> **And everlasting joy shall be upon their heads;**
> **They shall obtain joy and gladness,**
> **And sorrow and sighing shall flee away."**

Thus we are carried forward into earth's future. We see here Paradise regained—all things made new. We see what Christ is to do for earth—what He is to do for man. The reference to the present state of imperfection and weakness and trial in this vision of the glory is very remarkable. Let us look at this more minutely. God has a purpose concerning the present, as well as concerning the future. That present may be divided into two parts: the first embracing the 4000 years before Christ came, during which the effects of man's first sin were showing themselves; the second embracing the period between His first and second comings, during which the curse was still continued, and the Church subjected to yet greater trial than before, yet receiving, at the commencement of the period, the earnest of deliverance in the miracles of Christ when here. The present day, then, is that to which the third and fourth verses specially refer.

I.—*This is the day of Christ's absence.*

The whole prophecy assumes this. In one sense He is present, for He says, "Lo, I am with you always." In another, He is absent—we see Him not, hear Him not, touch Him not. Often did He refer to this day of His absence as a time of trial to His Church. It was to be a time of fasting to the friends of the Bridegroom when He was taken from them. His presence, as realised by faith always, was not intended to make up for this true and visible presence which He so often speaks of. The characteristics of the present dispensation were to be an absent Christ and a present Antichrist.

As being the day of His absence, it is the day of evil—evil to the Church, to Israel, to the earth. Satan roams the earth, and does his work of hatred everywhere. Strange, that there

Digitized by Google

should be both an absent Lord and a present enemy; that the King should withdraw Himself when His adversaries are in force! Yet such is the purpose of God. To let loose evil—to give it full scope, that the universe may see what it is—how unutterably malignant and powerful sin becomes when it gets lodgment in a creature, whether the creature be an angel or a man. This day of absence is—

1. *The day of weak hands* (v. 3). Weakness, not strength, is to be the characteristic of the Church and of each saint. By strength shall no man prevail. It is in our weakness that Christ's strength is perfected. The Lord's people are a weak-handed people. Their strength is not of earth. And this often leads them to lean on an arm of flesh. Fightings without and fears within come upon them; then God speaks to them, or rather bids His servants in His name say to them, "Strengthen ye the weak hands," just as He bids them say, "Comfort ye my people." And all God's words contain the thing they speak of. Weak-handed believer, turn to the Fountainhead of strength; your Redeemer is mighty.

2. *It is the day of feeble knees.* In (1) fighting, (2) working, (3) marching, (4) praying, our knees were feeble—they gave way beneath us. What an exact description of multitudes in all ages, especially in the last days. Men of feeble knees! tremblers! ye who totter as ye move on in the narrow way, or are ready to faint on the battle-field, God says, "Confirm the feeble knees." He pities your feeble steps; He breaks not a bruised reed.

3. *It is the day of fearful hearts.* The word not only means fearful, but impatient—*i.e.*, impatient under trial, and longing eagerly for deliverance. Whence come the fearful hearts? (1) Conscious helplessness, (2) distrust of heavenly strength, (3) abounding evil, (4) mighty enemies. God meets all these fears with, "Be strong, fear not." Be strong in the Lord and in the power of His might. Fear not, for I am with thee. O fearful-hearted saint, betake thyself to the Strong One; lean on His arm; take hold of His strength.

II.—*The future is the day of Christ's presence.*

It is with this hope that He cheers and comforts. He meets all their weakness and fears with—(1) "Behold, your God cometh; (2) vengeance cometh, the vengeance of God; (3) Himself will come and save you." This is the great consolation for a troubled, weary, fainting, struggling Church. The Lord is at hand! The absence has ended, the presence has come. The night has ended, the morning has come. He him-

Digitized by Google

self, the long-absent Messiah, has at length arrived. This is our hope, our encouragement, in the evil day, amid abounding sin, antichristian error, division and defection in the Church, and the traces of the curse all around.

1. *He comes as the Avenger.* That is the day of vengeance —vengeance against those who have oppressed His Church, scattered His Israel, and persecuted His saints. "The day of vengeance is in mine heart, and the year of my redeemed is come." Then shall recompense be dealt out to the seed of the serpent. Then the serpent's head shall be bruised, and Satan bound.

2. *He comes as the Saviour.* "He will come and *save* you." To strengthen the weak, to confirm the feeble, to comfort the tremblers, to save those who were ready to die, He comes. In every sense of the word, He is a Saviour. He is a Saviour now, He will be a Saviour then. All salvation is in Him. He is able to save to the uttermost. Round and round the earth shall His salvation run in that glorious day, and the name of the inhabitants of earth in that day shall be "the nations of them that are saved."

3. *He comes as the Healer.* He is Israel's Healer, the Church's Healer, earth's Healer. He brings with Him health and cure. At present the whole head is sick and the whole heart is faint, but then all shall be healed. All the different members of the body are mentioned here as objects of His healing touch,—hands, knees, heart, eyes, ears, feet, and tongue! So complete and universal is the healing of this heavenly Healer!

4. *He comes as the Deliverer.* As the Deliverer of His people and as the Deliverer of earth.

(1.) *Of earth.* The curse is cancelled; the wilderness becomes a fruitful field; earth is renewed; the beasts of prey are no more. It is a happy world once more, under the dominion of the Second Adam.

(2.) *Of His people.* Their redemption is now complete. They return and come to Zion with songs; they obtain joy and gladness; sorrow and sighing flee away.

5. *He comes as the Purifier* (v. 8). He covers earth with His highways and ways of holiness. He removes the unclean. He makes all things new. It is now a new earth, in which dwelleth righteousness.

Such is our present, and such is our future; such our tribulation, and such our glory.

Such, moreover, is He whom we call Messiah, our Christ. Full of grace and truth; full of strength and salvation; mighty

Digitized by Google

to save; looking down from heaven, yearning over sinners and sympathising with His own; longing for the day of promised glory to us and to Himself.

Art. IV.—THE BOUNDLESS INHERITANCE.

"He that overcometh shall inherit all things."—Rev. xxi. 7.
"How shall He not with Him also freely give us all things."—Rom. viii. 32.
"All things are yours."—1 Cor. iii. 21.
"Having nothing, and yet possessing all things."—2 Cor. vi. 10.

These four passages speak of a boundless inheritance. They who had lost everything get back all they lost, and infinitely more. They who were heirs of wrath are made heirs of God; joint heirs of Christ; heirs of ALL THINGS.

The universe is ours. From centre to circumference all creation is ours. As believers, as overcomers, as members of His body, as children of the last Adam, as the redeemed from among men, we "inherit all things." Nor need we wonder at the vastness or grandeur of the heritage, when we apprehend the apostle's argument, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

Putting all these passages together, but specially taking up the last as the summary of the whole, let us look at the contrast between what a son is and what he is to be; between what he seems and what he is; between the "nothing" of this present life, and the all things of the eternal future.

What contradictions in Paul's life! Of what contrasts is it made up! As was the Master's, so is the servant's life.

Such is the life of every saint! It is made up of the same lights and shadows as the apostle's, though not so broad and deep. It is full of the most incredible diversities, or rather antagonisms. Here is the valley and the mountain, the desert and the fruitful field, shadow and sunshine, poverty and riches, shame and glory, emptiness and fulness, tears and laughter, sorrow and gladness .A Christian is no medium man. He lives at the opposite extremities of being at one and the same time.

The whole of this passage shows us this contrast, especially this tenth verse, which is very expressive. "Having nothing and yet *having all things in full:*" for the second "having" is the same word as the first, only intensified by a preposition —"having all things securely and in full."

But let us ask—(1) Who is this singular man? (2) What are these all things that he has? (3) How does he get them? (4) When does he get them?

Digitized by Google

1. *Who?* Who is this "boaster," as some would call him? Who is this boaster of his possessions, that says all things are mine? Is he sane or insane? Sane, certainly! He speaks the words of truth and soberness. It is not extravagance nor excitement; it is calmness, it is simple faith, it is joyful hope. Yet it is boldness; only the boldness of one who thoroughly knew what he was saying, and could give good reasons for it. Who then is he?

(1.) He is *a man.* Yes, a man of like passions with ourselves; just a son of Adam. Not an angel, nor an archangel; a son of Abraham, yet still a son of Adam. A mortal man, once an infant, soon to die! He it is who speaks thus.

(2.) He is *a sinner.* A man once under condemnation; a felon; one who brands himself a blasphemer; a murderer; a persecutor of the saints; one whose portion was woe and ruin and everlasting shame. It is a man, a sinner, who speaks thus of his possessions and prospects.

(3.) *He has nothing.* He once had something—friends, fame, learning, possessions, comforts. But these he flung away, "counting all things but loss;" willing to suffer the loss of all things. Like his Lord he became poor, thoroughly poor, without earthly property. No gold nor silver, no honour, no friendship; altogether poor, "having nothing."

It is as such that we have to do with him who has all things—who is infinitely full—whose is the fulness of the heavens and the earth.

2. *What?* What has he got? What are these all things of which he speaks? It is not once he speaks of them, but once and again. 1 Cor iii. 21, 22, "All things are yours, whether life or death," &c. These all things comprehend everything which it is possible for a creature to possess or God to bestow. The words are evidently used in their widest sense, beginning with the pardon of sin, and carried forward into the glories of the kingdom. They are all things for time, and all things for eternity; all things for the body, and all things for the soul. Some of the *present* all things he announces to us in such passages as these: "There is now no condemnation;" "in whom we have redemption through His blood, the forgiveness of sins;" "the Holy Spirit of promise;" God's "unspeakable gift." These are some of the present all things; but the future are glorious beyond expression—an inheritance, a kingdom.

3. *How?* How do we become possessors or heirs of these all things? We answer this in two ways: (1.) *By becoming nothing.* We can only get the fulness, and the riches, and the strength, and the wisdom, by becoming empty, and poor, and helpless, and foolish. It is our utter emptiness that fits us for

Digitized by Google

receiving the heavenly fulness. So long as we say, "I am rich, and increased in goods, and have need of nothing," we obtain nothing from God. When we are content to be nothing, then we obtain everything. It is the hollow basin of the sea that fits it for the reception of the ocean fulness; so is it with us. To them that have no might He increaseth strength. It is to the poor that the heavenly riches are given. (2.) *By becoming connected with Him who is the heir of all things.* For thus the apostle argues: "He that spared not His own Son, but delivered Him up, how shall He not with Him also freely give us all things." It is *in* Him and *with* Him, that we get all things. It is with Him that we become heirs of God and joint heirs with Christ. He that believeth hath everlasting life. In believing on Him to whom all things belong, these all things become ours.

4. *When?* He is a nothing, and has nothing; he is a stranger and a pilgrim; he is treated as the offscouring of all things. Surely, then, he has not "all things" now? Some of these he has: the pardon of sin, the love of God, fellowship with His Son. These he has just now; he got them when he believed: but the rest are all future. They are "the good things to come;" the "things hoped for." They are to be entered on when He who is our life shall appear. Then we are introduced by Him into His kingdom and ours, His inheritance and ours, His glory and ours.

This boundless inheritance is in Scripture connected with many things.

(1.) *With believing.* "We that have believed do enter into rest;" "so we see they could not enter in because of unbelief."

(2.) *Separation from the world.* "Come out and be ye separate, and ye shall be my sons and daughters." Deliverance from this world brings us into connection with the world to come.

(3.) *Keeping under the body.* "I keep under the body," says the apostle, not letting the old man get the upper hand, but mortifying our members.

(4.) *Pressing forward.* "I press toward the mark," says the Apostle. It is forgetfulness of all behind, looking forward and hasting on.

(5.) *Fighting.* Yes; we have to fight the good fight of faith, in order that we may lay hold on eternal life.

(6.) *Overcoming.* This is the great and final promise, "He that overcometh shall inherit all things."

If such be the case, what manner of persons ought we to be; and, moreover, what consolation, what strength, what holiness, do we derive from such hopes.

Digitized by Google

ART. V.—WAITING FOR THE HOPE OF RIGHTEOUSNESS.

"We through the Spirit wait for the hope of righteousness by faith."—GAL. v. 5.

WHAT the believer is in Christ; what he hopes to be when he shall be with Christ; and what he should be now through Christ, are most important subjects for daily consideration. The believer's possessions are great, his prospects are glorious; therefore, his practice should correspond with both. Nowhere are these things more fully and clearly set forth, than in the verse above quoted.

One emphatic word includes all we have mentioned; it is the word LIBERTY. Concerning this subject we read as follows: "The liberty we have in Christ Jesus;" "The glorious liberty of the children of God;" "Stand fast in the liberty wherewith Christ has made us free." These three texts exhibit grace, glory, and the actings of various graces.

Those who are in possession of the liberty produced by grace, and who hope for the glorious liberty, may well be congratulated; for such are the children of Abraham and heirs of the promise. And the apostle does warmly congratulate then at the close of the preceding chapter. But they require to be cautioned, and this he also does when he bids them "stand fast in the liberty." There was much need of this caution, for Satan and his emissaries are always trying to bring the saints into bondage. This may be done in two ways, which are *legality* and licentiousness. The Galatians were tempted to the former, and they fell. Satan promised them, even as he did Eve, some great good by leaving the truth, and his words proved as false in the one case as in the other. The Galatians, though Gentiles, were inclined to adopt circumcision and obedience to the law in order for justification. The apostle told them, if they did, that "Christ would profit them nothing," and adds "ye are fallen from grace"—that is, they had turned from the gospel which Paul first preached to them, and which they so gladly received, to legal rights and ceremonies, to circumcision and the works of the law; and so doing had renounced the way of salvation by grace alone. Their faithful teacher and loving reprover sought to bring them back again, so he exhibits to them in the text what that grace was from which they had fallen; and contrasted the blessed condition of himself and those who still held with him, with their self-chosen path. His words are substantially the same as Rom. v. 21, "Even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Digitized by Google

The apostle then shows that this free grace way of salvation was the only holy way; that it was as opposed to licentiousness as it was to legality, and therefore he adds, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." This love would be the fulfilling of the law, whereas their new doctrine which Paul calls "another gospel" had already produced the opposite of all this; "if ye bite and devour one another, take heed that ye be not consumed one of another."

We return to the 5th verse. Where can we find a sentence more comprehensive than this? The terms how varied and important: "righteousness," "faith," "hope," "wait," "the Spirit;" and the experience here described how truly desirable.

Let us consider this brief and blessed verse as setting forth the believer's ATTAINMENT, ANTICIPATION, and ATTITUDE; also the AID by which he is enabled to maintain that attitude.

There are two inquiries which it may be well to make before noticing these points, in order to the better to enter into the import of these words. What is the believer waiting for? Not righteousness, for he is justified; not faith, for he has believed; not hope as a grace, for he is "begotten to a lively hope." He *has* the breastplate of righteousness, the shield of faith, and the helmet of salvation; but he waits for that which righteousness entitles to, which faith is the substance (or solid persuasion) of, and which hope expects; even the glory, the inheritance, the rest.

A second question is, does faith in this verse stand connected with righteousness, or with "waiting?" I think the former, and that the apostle here teaches, as in other scriptures, that the righteousness which justifies is of faith and not "by the works of the law." It is true that by faith we wait, but then this acting of faith seems to be included in other words of the text, "we through the Spirit." The power of God acts through faith (1 Pet. i. 5).

1. *The Believer's Attainment.* "Righteousness by faith." God requires righteousness, and will accept of nothing short of that which is absolutely perfect. Of righteousness man is utterly destitute; by no efforts of his own can he attain thereto. There is a righteousness provided and proclaimed. Christ wrought it out, the gospel reveals it; faith receives it, and God imputes it; thus it becomes the believer's possession, it altogether suits him, and satisfies him, because it satisfies God. In it the believer exceedingly rejoices. It is the ground of his justification, the only fountain of sanctification, and a sure title to glory. We

Digitized by Google

have called this the believer's *attainment;* and this word carries the mind to that remarkable passage, Rom. ix. 30-32: "What shall we say then? That the Gentiles, which followed not after righteousness, have *attained* to righteousness, even the righteousness, which is of faith. But Israel, which followed after the law of righteousness, hath *not attained* to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."

But observe, it is not "*attainment*" by some *slow* process, like learning a language, or getting acquaintance with a science, that we refer to; the thing is done quickly. In this sense there is "a royal road" to this best and most important learning, or attainment. "To him who worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." By a simple act of faith the Philippian jailor, and thousands beside, passed at once from death to life, by "submitting to the righteousness of God, even to Him who is the end of the law for righteousness to every one that believeth." Then many other attainments follow; a gracious superstructure rises upon this glorious foundation. "They who receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ."

II. *Anticipation*, or what righteousness entitles to, here called "the HOPE of righteousness." God has frequently in His Word connected "justification and glorification:" "Whom He justified, them He also glorified." That which God appoints, the believer expects. Hope here means the *thing* hoped for. It is observable how frequently this mode of expression occurs. We read of "the hope laid up in heaven," of "being begotten to a lively hope of an inheritance," of "looking for that blessed hope," of knowing "what is the hope of our calling," &c. In these and other places hope is put, not for the grace of hope, but for its object or end. There is a passage in Titus iii. 7 worthy of special notice: "That being justified by His grace, we should be made heirs according to the hope of eternal life." The word "*heirs*" here means, we suppose, as in Heb. i. 14, "*inheritors*," or heirs entering on their possession, as set forth, Rom. viii, 17, 18: "And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together." We are thus taught that all who are quickened together with Christ, and justified in Him, will inherit glory, according to the hope which the gospel warrants. This hope will never make ashamed; all these expectations will be abundantly exceeded. The blessings will be found to be immense, sure, and eternal. Probably

Digitized by Google

Heb. xi. 7 has the same bearing. Noah is said to have become "heir of the righteousness which is by faith"—that is, as Abraham in an after-day became heir of the world through the righteousness of faith (Rom. iv. 13), so Noah in his day, believing God's promise, and attaining to the righteousness of faith, became an heir or inheritor of whatever that righteousness entitled to. Thus we see that the way of salvation, as regards its foundation and results, is substantially the same under all dispensations. Righteousness, faith, hope, glory are found alike for Noah, Abraham, and Paul. Without righteousness, there can be no hope, no glory. The more we by faith apprehend the righteousness, and the more we admire its excellences, the more will hope abound and put forth a sanctifying power (Rom. xv. 13; 1 John iii. 3).

III. The *attitude* the believer should take: "*waiting.*" What the righteousness of Christ entitles to, and what God, of His great mercy hath begotten us to a lively hope of, we should wait for. The right bearing of this word, also a proof that we have given the true application of Gal. v. 5, is found in Rom. viii. 23–25, "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption—to wit, the redemption—of our body. For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience *wait* for it."

Here we see what it is that is waited for, and *when* the long-waited-for blessings will be realised. It is something future, and very glorious; something of which we have the earnest and first-fruits now. In that day of "redemption"—the day of "the manifestation of the sons of God"—it will be indeed seen that blessed are they who have *waited.* Most are now grasping at shadows; clutching at a painted paradise. True saints "hope for that they see not," and with patience wait for it. The word *wait* includes faith, desire, expectation, and patience. One defines "*waiting*" as "patient self-control," or to hold oneself still;" not to give up though the vision tarry, but still to say, "I will stand upon my watch," and be as those who wait for the morning, "who wait only upon God."

IV. To persevere in this amidst temptations, deferrings, and taunts, requires almighty *aid.* Like everything else in the spiritual life, it can only be done "through the Spirit." The Holy Spirit has to do with everything mentioned in this text. He convinces of righteousness (John xvi. 8). He works

Digitized by Google

faith in that righteousness. The proclamation of the gospel brings it near, makes it to be "*unto;*" but the Spirit makes it to be "*upon* every one who believeth." The Spirit also reveals the glory; He "shows things to come." We have received "the Spirit which is of God, that we might know the things that are freely given to us of God" (1 Cor. ii. 12). And He enables those who are saved by grace to hope for glory. With the perfect righteousness, He gives a longing for life in its fulness—for holiness in perfection. Hence, in the passage above quoted from Rom. viii., where the waiting is so much spoken of, we have more of the Holy Spirit's offices and operations revealed than in any other single chapter in the New Testament. The Spirit helps to look at the things not seen, to be very hopeful, to long for all God has promised; yet He saves from impatience; teaches us "to hold ourselves still." He saves also from sloth, and animates the waiting soul to work and watch, as well as wait. He fills the soul with secret peace and joy in believing, as He repeats the Saviour's dying words, "*It is finished,*" He fires with godly zeal, as He whispers to the soul the Saviour's exhortation, "*Occupy till I come.*" How great, how varied, how enduring is "the love of the Spirit." How anxious should we be not to grieve Him who led us to Jesus at first, and who will lead safe to heaven at last.

How simple is the method of salvation revealed in this verse, yet how sublime! How free, yet how full! And those who simply receive this righteousness of Jesus, and realise the help of this loving Spirit, shall find such a religion to be both satisfying and sanctifying. This text was Paul's recipe for happiness and holiness. He had proved its virtue, and could well recommend it. He is urging it on the Galatians, in order to restore them from their wanderings, and to break the bewildering spell that bound them (Gal. iii. 1). Surely in this day, when so many are, by various devious paths, turning their backs upon Immanuel's righteousness as God's method of justification, it behoves us, who love *the old paths* and *the old terms,* to seek to realise more fully, and proclaim more earnestly, the blessed fact which this text contains.

Art. VI.—SWEDENBORGIANISM AND THE LORD'S COMING.

Our attention has recently been called to "An Appeal *in behalf of the* Views *of the* Eternal World and State, *and the doctrines of* Faith and Life, *held by the body of Christians who believe that a* New Church *is signified* (Rev. xxi.) *by the*

Digitized by Google

NEW JERUSALEM, &c.," by Samuel Noble, late minister of the New Jerusalem Church. This work is published by the "New Church Missionary and Tract Society," as a complete vindication of their doctrines, and is, I suppose, the best defence the ingenious and able author could make.

Any one familiar with theology knows that a great variety of opinions, some adverse and contradictory, claim to be sanctioned by the Holy Scriptures; and are plausibly set forth, by their respective authors and advocates, as the veritable teachings of God's Word. But as Satan himself is transformed into an angel of light, and "his ministers also are transformed as the ministers of righteousness," so the falsities they teach may, by a mystical system of exegesis, put on the appearance of truth. Hence John says, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (1 John iv. 1). In His Word God has given us a standard of truth by which to try all things and by it; I propose to try the claims advanced in this book, in reference to Swedenborg and his writings.

These claims are, that Emanuel Swedenborg was just as much divinely commissioned as was John the Baptist; and that his writings are as diversely authoritative as those of Paul the Apostle. The grounds advanced for these claims occupy about one hundred pages of this large-sized duodecimo, but are as unsatisfactory as they are laboured. In the first place, a fancied correspondence is instituted between John the Baptist, as the herald of Christ's first advent, and Emanuel Swedenborg, as the herald of His supposed second advent. But this is altogether a conceit of the author, for there is really no parallel between them. The divine mission of John the Baptist was certified in a most remarkable manner.

He was the subject of prophecy. Isaiah spake of him as "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight" (Isa. xl. 3). And by Malachi the Lord said, "Behold I send My messenger before Thy face, which shall prepare Thy way before Thee" (Mal. iii. 1).

His birth was the subject of angelic announcement. His parents were both well stricken in years, so that his birth was of an extraordinary character, and attended with extraordinary circumstances. An angel appeared to Zacharias, his father, in the temple, and said, "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither

Digitized by Google

wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord" (Luke i. 13–17). And Zacharias for doubting this announcement was struck dumb and so continued until the birth of John, so that the people said, "What manner of child shall this be?" The circumstances indicated that he was to be a special messenger of the Lord of Hosts.

The training of John was in accordance with the directions of the angel; and he "grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel," when he began his ministry under a special divine commission, to which he alludes in John i. 33, "He that sent me to baptize, said unto me, Upon whom thou shalt see the Spirit descending and remaining, is He that baptizeth with the Holy Spirit." John was the Elias of the Israelitish national covenant as Jesus also testified, saying, "If ye will receive him, this is Elias which was for to come" (Matt. xi. 14). His work was to call the people to repentance, and take a part in the consecration of Christ to the priesthood. He had no new truths to reveal, and "he did no miracle."

In the case of Emanuel Swedenborg no such evidences of divine appointment are found. There was no prophecy respecting him. There was nothing extraordinary in the circumstances of his birth. It was not announced by an angel. He was not trained under any special divine direction; nor was his pretended commission certified by any accredited messenger of God. Evidence of John's divine appointment and ordination is abundantly sufficient to satisfy any candid mind. In the case of Emanuel Swedenborg it is entirely wanting. As to the coincidents that neither did any miracle, and that their fathers were ecclesiastics, they prove nothing, for there are thousands of persons on the same level.

In the second place, in regard to the Apostle Paul, there are evidences of his having been divinely called and ordained to the apostleship.

He was at first a blasphemer of the name of Jesus and a bitter persecutor of the Christians. And when on his way from Jerusalem to Damascus, breathing out slaughter against all who believed in Jesus, he was, by a special and extraordinary interposition of Providence, arrested in his mad career. When not far from Damascus, at noonday, a light, above the

Digitized by Google

brightness of the sun, shone around him and them that were with him. And when they were all fallen to the earth a voice spake to him, saying, Saul, Saul, why persecutest thou Me? And he said, Who art thou, Lord? And it answered, I am Jesus, whom thou persecutest; but rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of the things which thou hast seen, and of those things which will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, &c. And he was told to go into Damascus, where he should receive further instruction. Being blinded by the greatness of the light he was led by his companions into Damascus, where he was three days without sight, and did neither eat nor drink. Then Ananias, a disciple of Jesus, was by a vision commanded to go to Saul and restore his sight; and when he entered the house, he put his hands on him and said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou comest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales, and he received his sight, and was baptized. Afterwards his name was changed to Paul.

Then Paul was also empowered to work miracles as well as inspired to understand and preach the gospel. The cases of Elymas the sorcerer, and of the cripple at Lystra, and others are specially mentioned; but it is also testified that the Lord "granted signs and wonders to be done by the hands" of Paul.

There was no want of evidence that Paul was called to be an apostle, and inspired of God to make known His will in the epistles he wrote. But in the case of Emanuel Swedenborg no such evidence is found, and the claim set up of being a divinely-authorised teacher is a mere pretension.

It is true that Swedenborg, in his letter to T. Hartley, says, "I have been called to a holy office by the Lord himself, who most graciously manifested Himself in person to me, His servant, in the year 1743; when He opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day." But here we have only the word of Emanuel Swedenborg himself, that the Lord personally appeared to him, unsupported by any other testimony, and in this connection we are taught by our Saviour that he that bears witness for himself his witness is not true. Neither can we admit that his converse with the spirits of deceased persons is any evidence of divine authority. On the

Digitized by Google

contrary, dealing with the dead, or necromancy, is strictly prohibited in the Word of God, especially in relation to religious truth. It is set forth as a virtual abandonment of divine revelation for the puerile and generally incoherent babbling of such as peep and mutter. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 19, 20). Hence the evidence adduced to prove that he possessed the power of holding intercourse with the dead, by establishing the fact that he had a familiar spirit, and practised necromancy, only proves that he could not have had the Spirit of the Lord, for "no one can be partaker of the Lord's table and the table of demons." There is then not only no evidence of a divine commission but evidence to the contrary.

Having examined the claims made for Emanuel Swedenborg to divine appointment and inspiration, and shown their fallacy, I proceed to investigate the revelations professed to have been made by him.

On the second coming of the Lord.

Pretenders to divine inspiration have always been found in antagonism to the truths of the Bible. Among the Jews, before Christ, there were false prophets and dreamers of dreams, who deceived the people with their false visions and plausible divinations. At the time of our Lord's first advent there was a school of learned men, who claimed to be the divinely-authorised doctors of the law, and by their fanciful expositions and traditional glosses made the Word of God without effect. They were blind leaders of the blind. Jesus warned His disciples that in after years false prophets should arise, and deceive many. And so we find that even in the days of the apostles, pretenders to inspiration appeared, who perverted the right ways of the Lord, and corrupted the minds of others from the simplicity that is in Christ; perverting the gospel of Christ and spoiling the people through philosophy and vain deceit; and turning their ears from the truth unto fables. Antagonism to the truths of the Bible with such was usually accompanied by a professed regard for the Bible, while they subverted its teachings and substituted them with their own pernicious notions. The only standard by which we can try such pretensions is the Bible itself, and the Bible, according to its natural, obvious, and grammatical meaning. Any denial or perversion of Bible facts and truths, however plausibly presented, is sufficient evidence

Digitized by Google

of falsity and antagonism to warrant the rejection of such teachers and their dogmas.

After having found the claims of Swedenborg to divine inspiration and authority invalid it is not strange that, in investigating his doctrines, we should encounter at the very first step, the following preposterous dogma :—"*That the second coming of the Lord is not a coming in person, but that it means the restoration of the true knowledge of divine subjects, or the genuine doctrines of the Word of God, accompanied with their corresponding influence on the heart; in other words, that it is the revival of the true Church of the Lord among mankind;* in which mode of considering it it is more particularly by the manifestation of the New Jerusalem." Here is, first, a denial of the Bible doctrine of the second coming of the Lord; for, according to the natural, obvious, and grammatical sense of the Scriptures, the second coming of the Lord, as well as the first, must be a coming in person; nothing else can be a coming of the Lord. The Lord is a person, and therefore the coming of the Lord is the coming of a person. And this the Scriptures emphatically teach. Thus at the ascension, while the disciples looked steadfastly up after Him, two angels appeared and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven" (Acts i. 10, 11). And Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv. 16, 17). If there is meaning in language, this language means that the Lord will come in person. He was taken up from the disciples in person. He shall so come in like manner. He that shall come again is the same Jesus who was taken up; or as Paul says, "The Lord himself." The words can have no other meaning, and Mr Noble admits that "this language has been understood, *according to its literal sense,* by Christians in general, and *thus* from age to age mankind have lived in the expectation of *beholding the Lord appear* in the clouds of the firmament, and of being *themselves caught up to meet Him at His coming in the air.*" And that "the apostles *would naturally expect,* as all other Christians did, that those prophetic announcements were to be *literally fulfilled.*" That is, that the apostles who were taught by Jesus himself, and inspired by the Holy Spirit, understood and believed that the Lord will

Digitized by Google

come in person; and all Christians, from age to age, ever since have so understood and believed the Scriptures. Without doubt, then, the coming of the Lord in person is a clear, unequivocal doctrine of the Bible, and this doctrine Swedenborgianism denies. It says, "*that the second coming of the Lord is not a coming in person.*" And thus denying that the Lord will come in person it denies that He will come at all. It is thus found to be in antagonism to the truth of God's Word, and, therefore, cannot be true.

It may be said by his followers that, though Swedenborg denied the coming of the Lord *in person*, he does not deny *the coming of the Lord*, inasmuch as he maintains that the language is "*symbolic*," and means "*the restoration of the true knowledge of divine subjects.*" But this plea is fallacious, being founded on an entire misapprehension of the nature of language and the laws of symbolisation. "Language is the expression of ideas by words," and is either direct or figurative. When direct, the subject is at once presented to the mind by the words, as "Jesus wept." When figurative, the subject is represented to the mind through the medium of tropes, metaphors, allegories, &c., as "I am the Vine; ye are the branches," in which the spiritual relation of Jesus and His disciples is illustrated by the vine and the branches. When no figure is employed the language is direct. And whether figurative or direct the words are the indexes of thought according to their literal and metaphorical meanings as conventionally used. The imposition, therefore, of an occult or mystical sense, by which the words are made to signify something altogether foreign to conventional usage, whether the offspring of a fertile imagination or claiming to be inspired, is illogical, unwarranted, and of pernicious tendency. It was first systematised by Origen, in the third century, when it involved, "in the darkness of a vain philosophy, some of the principal truths of Christianity that had been revealed with the utmost plainness, and were, indeed, obvious to the meanest capacity, and added to the divine precepts of our Lord many which had no sort of foundation in any part of the sacred writings." For Origen, "having entertained a notion that it was extremely difficult to defend everything in the sacred writings so long as they were explained *literally*, according to the real import of the terms, had recourse to the fecundity of a lively imagination, and maintained that they were to be interpreted *allegorically*." "He alleged that the words of Scripture were, in many places, absolutely void of sense; and that though in others there were, indeed, certain notions conveyed under the outward terms, according to their

Digitized by Google

literal force and import, yet it was not in these that the true meanings of the sacred writers were to be sought, but in a mysterious and hidden sense arising from the nature of the things themselves." "He divided this hidden sense into *moral* and *mystical* or *spiritual.* The moral sense displays those doctrines that relate to the inward state of the soul and the conduct of life. The mystical or spiritual sense represents the nature, the laws, and the history of the spiritual or mystical world. He subdivided this mystical world of his own creation into two distinct regions, one of which he called the superior, *i.e.*, heaven, and the other the inferior, by which he meant the Church. This led to another division of the mystical sense into an earthly or allegorical, adapted to the inferior world, and a celestial or analogical, adapted to the superior region." Swedenborg's theory is similar in its nature, for it is founded on his hypothesis that God and all His creatures and works have both an interior nature and an exterior nature, that there is a spiritual world and a natural world appertaining to each individual man, that the natural things represent spiritual things, and correspond together, and that spiritual things represent celestial things, from which they are derived. It is that there is an internal sense and an external sense of the word of the Lord corresponding with the internal nature and the external nature of things, and that the internal sense is the soul of the word, of which the external sense is the body.

This external sense, which is the obvious and grammatical meaning of the word, Mr Noble erroneously regards as symbolic, for symbols are scenic representations of agents, acts, and events, by other agents, acts, and events, on the principle of analogy. Thus the beasts seen by Daniel, in vision, are symbols, and represent the rulers of the worldly governments; but the words used to describe those beasts are not symbols. They are employed and must be understood according to their literal meaning. The objects seen, and which they describe, are symbols and represent other things; but the language by which they are described is not symbolic, it is merely the vehicle by which the knowledge of the symbols is conveyed to our minds. In John's vision of one like the Son of man in the midst of seven golden candlesticks, the words which describe it are used in their literal meaning; the word candlesticks means candlesticks and nothing else, but the candlesticks as seen by John represent churches. It is so in all symbolic prophecies; and in all direct prophecies, of which sort generally are those respecting the coming of the Lord, there is no ground even for the pretence of their being symbolic. The plea is, therefore, invalid.

Digitized by Google

The predictions of the second coming of the Lord mean the second coming of the Lord and nothing else. "*A restoration of the true knowledge of divine subjects*" is not a coming of the Lord. "The revival of the true Church of the Lord among mankind" is not a coming of the Lord. Neither is the manifestation of the so-called New Jerusalem Church a coming of the Lord. Other expositors of Scripture, following Origen's method, have invented meanings as foreign to the obvious and grammatical sense as these Swedenborgian notions, and with as little reason. By them, the coming of the Lord is made to mean the baptism of the disciples with the Holy Spirit at Pentecost, the destruction of Jerusalem by Titus, the conversion of sinners, and the conversion of the world; but none of these events is a coming of the Lord. What the Scriptures say they mean, as is evident from such passages as the following:—"All things written by the prophets concerning the Son of man shall be accomplished" (Luke xviii. 31). "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke xxiv. 46), where, as in many other places, the reference is not any recondite meaning of the Scriptures, but to what they say. And it is altogether solecistical to suppose that the language of the Scriptures is intended to convey a meaning which is not indicated by the word.—*From the Prophetic Times.*

Art. VII.—EGYPT.

The eye of the prophetical student is not sufficiently turned to Egypt.

There are many references in the prophets to the rise of Egypt in the latter day; and there are not a few indications in the present state of that land that vitality is coming back to its people and its soil.

It has long been the "basest of kingdoms" (Ezek. xxix. 15); and the many prophecies of Isaiah and Ezekiel are at this day fulfilling before our eyes, as they have been in ages past.

The adjustment of the different prophecies as to the future of this land is a work of considerable difficulty, nor do we mean to attempt its details, but merely to call attention to them, as well as to the present appearances of the country, as warranting the belief that the time of God's returning to bless Egypt is at hand.

Once and again did God make use of Egypt as a shelter to His people. Is was not simply the house of bondage, it was

Digitized by Google

the land of protection. Joseph found shelter there from his brethren, as Abraham had done from the famine of Canaan. Above all, Egypt had given shelter to the Son of God, when the young child's life was sought by the King of Judæa.

For all this there is a recompense in store. Egypt will not be forgotten of the Lord in that day when He gives the reward of a prophet to those who have received a prophet in the name of a prophet; and the reward of a righteous man to those who have received him in the name of a righteous man.

God will yet bless Egypt. First, perhaps, by temporal prosperity, elevating her into a high position among the nations,* and then by spiritual blessings in the glory of the millennial reign.

Thus saith the Lord, "In that day shall Israel be the third with Egypt, and with Assyria; a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, BLESSED BE EGYPT, MY PEOPLE, and Assyria, the work of My hands, and Israel Mine inheritance" (Isa. xix. 24, 25).

Thus saith the Lord, "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts. In that day there shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord" (Isa. xix. 18).

Thus saith the Lord, "They (the Egyptians) shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them" (Isa. xix. 20).

Thus saith the Lord, "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it" (Isa. xix. 21).

We have been led to these thoughts and remarks by articles regarding Egypt in the secular papers of the day, and by the letters in these papers from Eastern correspondents, regarding Egypt. These letters have been headed, "The Progress of Egypt," which make them still more remarkable; and they evidently come from men who have no knowledge of the prophetic word, but are simply writing of what is occurring before their eyes. The latest of these is the following from the *Times* of 4th March. We give it in full, though it contains much that is irrelevant to our present purpose. It is dated Cairo, 14th February:—

"Egypt has made rapid progress since the winter of 1870–

* See Daniel xi. 43, "He (Antichrist) shall have power over the precious things of Egypt." This is a singular passage.

Digitized by Google

1871. The great harbour works at Alexandria, which had then just been commenced, have already converted its exposed roadstead into a safe and capacious port. These works consist chiefly of an extensive breakwater, which encloses a large area of deep water, and is composed, like that at Port Said, of huge blocks of artificial stone. The storm of Christmas-day unexampled in Egypt, was watched with anxiety from the quays of Alexandria; but not a block of the new work was displaced, nor a vessel damaged.

"In Cairo the new town at and about the Esbekieh is rapidly taking shape. The ornamental gardens in the centre of the square are completed; they have sheets of water with wild fowl and extensive lawns, as green, through irrigation, though not so smooth and carpet-like, as in England, with winding walks, and bordered by plantations of the rich and varied vegetation which this climate healthily develops. At sunset the gardens are lit by gas-lights in coloured glass globes, simulating expanded flowers, and supported on models of tall exotic stems. A military band plays every evening, and the variety of nations, complexions, and costumes contribute to the interest of this Oriental picture. Handsome villa residences, surrounded by their gardens, stretch away from the great square towards the river, and others are rapidly rising on sites previously arranged, according to well-devised plans. The ways leading to them will be avenues of acacia and wild fig-trees, such as make the Shoubra-road, the present fashionable drive of Cairo, so agreeable.

"The site allotted to the German Chapel is already occupied by its neat edifice, and the Anglican Church will soon be commenced on the ground that has been assigned to it. The more bigoted Moslems are further shocked by the erection of the equestrian statues of Mehemet Ali and Ibrahim Pasha, the first that Cairo has seen since the promulgation of the Koran, forbidding the graven image of the human form.

"All the new quarter of Cairo is well supplied with gas and water, and the roads are assuming a smooth macadamised surface by the constant action of oxen drawing heavy rollers over the materials of which they are composed. The quarrying of the fine white limestone of the Arabian cliffs is extensively going on, and numerous tramways discharge their blocks in close proximity to the building ground. The bazaars and narrow, half-covered streets of the old town, dear to all lovers of Arabian romance, but needing strong exercise of the 'make believe' to be bearable to English senses, come out in their Orientalism more strongly by contrast with the modern environ-

Digitized by Google

ment of Shepheard's and the New Hotel. But all Cairo has recently been realising our juvenile ideas of Bagdad at the prime of Haroun el Raschid by the gay adornments of the present season. A fortnight ago scarlet banners were everywhere floating from lofty poles, recalling those that were probably fixed for a like purpose in the vertical grooves of the walls flanking the gateways of the ancient temples. Lower trophies of fan-like groups of brilliant-coloured flags surrounded shields with the initials of the hereditary prince, whose wedding, and that of a late Oxford undergraduate, Prince Hassan, as well as those of another vice-royal brother and of a princess sister, monopolised the speculations and gossip of the city. Salutes of cannon at unexpected times gave thundering notice of some phase of the complex ceremonies. Military music and quaint processions, in which the bridal gifts were displayed to view, attracted the crowds by day; night was made festive by illuminations and fireworks, nowhere seen to more advantage than under the black-blue dome of this moonless period of the sky. Balls by the Khedive at his palace of Ghezireh, with its illuminated gardens, receptions with varied amusements at the palace of the 'Waiidah Basha' (mother of the Khedive), attracted from Alexandria and more distant places all those who had any claim, hope, or chance of invitations; and strange stories might be told of the difficulties of landlords and visitors before all comers were provided for.

"The travellers for whom ancient Egypt, as well as modern, has its attractions, feel grateful to the Khedive for the facilities he has given to explorers of the Pyramids. Instead of the long donkey ride, with the tumbling of the poor brutes into and out of the passage boat, strangers can now drive over a noble bridge crossing the Nile, and leading to a road, of which great part is already shaded, and the whole will be one avenue in a few years.

"To the strange strings of beasts of burden, and their picturesquely, if scantily, attired drivers, bringing vegetables, sugar-cane, fruits, and fodder into the city, of which processions the dromedaries, half-hidden by their bright green or other coloured loads, are most attractive to the European, was added the other day that of a flock of ostriches, subjects of the active and intelligent acclimatiser and horticulturist, M. Barillet, 'Directeur Général des Promenades et Plantations de l'Egypte,' to whom the Cairenes owe the tasteful disposition of their public promenades and avenues, and to whom Egypt is likely to be indebted for such exotic forms of useful or beautiful trees, shrubs, flowers, and herbs, as are fitted to flourish in its soil and

Digitized by Google

beneath its sky. The national botanical establishment under this gentleman forms likewise a school of culture of both fields and gardens, and the farmers and fellahs are instructed and encouraged in the improvement of the varieties of their vegetables, as well as of their live stock.

"The quality of the Egyptian cotton already rules high at home, and with greater care and experience in the treatment of the crop will command a still higher value. The crop of the present year has been large and good, and Egypt may be more and more reckoned upon as one of the supplies of the raw material for our great Lancashire industry which is not likely to fail us.

"The cultivation of the sugar-cane and the manufacture of sugar have recently been established on a large scale from the Delta to near the First Cataract. Already nearly twenty refining mills have been constructed, and afford profitable employment to great numbers, including experts of different European nations. It is characteristic of the present Viceroy that he has appointed a Commission, who are at present engaged in their labours in Egypt, to examine the sugar manufactories and their various works and processes, with a view to the economy and perfection of their operations. This commission consists of Mr Fowler, the consulting engineer to the Government of his Highness; Mr J. F. Bramwell, to whom our own agriculture owes so much for his judgments and awards in competitive shows of implements and machines; and Dr Letheby, whose functions will be more specially directed to the chymical conditions of the processes.

"Last year's rise of the Nile was liberal, and Egypt is glad. As a consequence of the large amount of productions the traffic on the railways increases in a rapid ratio. The Suez Canal continues to convey a large proportion of the through traffic to India and Australia; nevertheless, the overland passenger traffic grows rather than diminishes; and had the traffic from Alexandria to Suez been so planned as to have a station at the capital, the passengers with few, if any, exceptions would gladly have availed themselves of the opportunity of seeing Cairo.

"For those who are able to give more time to this place, and whose tastes and culture lead them to use the opportunity, the Museum of Egyptian Antiquities, developed by Mariette Bey, under the auspices of the Viceroy, cannot fail to impart much new and interesting information, more especially in relation to the period of usurpation by the Syro-Arameans, B.C. 2214, and to that of the native dynasties who preceded them. The life-

Digitized by Google

size statue in the beautiful, but intractable, material, called 'diorite,' exceeding granite in hardness and polish, of Cephren, founder of the Second Pyramid, is a work of art which, in every relation, with reference both to its sculpture and to its date, and the history of mankind, excites wonder and admiration; and your present correspondent may not be alone in thinking that this statue is of itself worth a visit to Egypt. It had adorned the sepulchral temple contiguous to the Pyramid, and had been cast by some conqueror of another race into the well affording the water for the purifying ceremonies. Mariette Bey was rewarded for his persevering researches in clearing out the land which had buried the temple (not resting till he had got to the bottom of the well) by the discovery there of his treasure. His feelings may be conceived when it was safely extracted, and when he read the name of the Pharaoh in the *cartouche*, including the broad and simple hieroglyphics of that ancient period. The fall of the statue had damaged a limb, but left the head and features unmutilated—a singular escape from probably one of the outrages for which Manetho curses the memory of the Hycksos.

"Invasions, wars, and rumours of war continue as of old. The last tidings of Sir Samuel Baker left him in the land of a chief of tribes who dwell or squat near the great lakes. It appears that he had, after much difficulty, succeeded in reaching, at the head of some 200 men, the district of this chief, with whom, up to that time, the Egyptian Government had been in friendly relations, and who had fostered the exchange traffic and commerce with Egypt. After advancing about eighteen miles, Baker had a desperate conflict with the natives, and was compelled to retreat with the loss of 170 of his men. After burning his tents and baggage to prevent their falling into the hands of the enemy, and making the most desperate efforts, he succeeded in intrenching himself in a small building which might serve as a fort. His Highness the Khedive is naturally much concerned at the untoward and unsuccessful position of an expedition which has been very costly to his country, and which appears to have deprived his Government of a friendly ally. The great loss of life to the subjects of this chief in their conflicts with Baker Pasha and his well-armed Egyptian troops will make it extremely difficult to resume friendly relations. The difficult position in which Sir Samuel is now placed may be conceived from the fact that the Egyptian Government is unable to send the succour which he needs by the route his troops have traversed—*i.e.*, from the north. Accordingly, the expedition organised for that purpose has started for Suez,

Digitized by Google

there to embark for Zanzibar, with orders to endeavour to reach and extricate Sir Samuel from the south. The strategical principle of keeping open communications with his base of operations appears to have been impracticable in execution, or, at all events, has been defeated by the hostile tribes. Indeed, the primary or professed aim of the expedition—that of putting down the slave trade—has merged into a determination to traverse by force the ground which Sir Samuel and Lady Baker had previously, with the skill and hazards their interesting Travels describe, succeeded in passing through. No doubt vengeance has been inflicted, at whatever cost, upon the provoking enemies of geographical exploration; but it may be questioned whether the way of violence be the most effectual one, even to that end. In relation to the question which more especially enlists the sympathies of Englishmen, it may also be submitted that to put down the slave trade by slaying the slave-stealers can, at the best, but temporarily check the traffic. An armed force marched into pestilential wastes, where the stronger savages prey upon the weaker, can do no more, if ever so successful, than make a solitude, and such form of peace will be maintained only so long as the exterminating force can hold its own. Wildernesses are not to be reclaimed any more than their inhabitants in a day. The work must be progressive, and will prove more sure if it bestows benefits instead of inflicting injuries, if in place of taking life it gives the means of living.

"The fertile tracts of those parts of the Soudan, of which Khartoum is the capital, offer great inducements to agricultural pursuits among their natives, and these habits have been encouraged by the liberal and gratuitous distribution of cotton and other seeds on the part of the Egyptian Government. But the transport of the produce is tedious and costly, the cataracts of the Nile interposing obstacles to continuous use of the river. All merchandise, for example, from Kordofan and Darfur is brought by camels across the desert to a part of the Nile, where it can be boated only as far as the Third Cataract. Here it is disembarked, again loaded on camels and carried to below the Second Cataract; then, after reshipment, comes the obstruction of the First Cataract. In brief, the transport of goods and produce from Kordofan to Cairo involves five changes and 600 miles of land-carriage; from Khartoum to Cairo, five changes and 250 miles of camel transport. Now this merchandise includes, besides grain, cotton, sugar, and dates, such choicer vegetable products as gums, aromatic woods, ebony, senna; also potash, skins, gold, ivory, and ostrich

Digitized by Google

plumes. The return merchandise includes cotton goods, cutlery, tools, machinery, coffee, earthenware, beads, &c. Every additional facility afforded to the black population in transporting their produce means encouragement to its production and discouragement of lawlessness and violence. Nubia, Meroé, Kordofan, and Darfur, so reclaimed, or confirmed in habits of industry, are peaceful conquests affording the surest basis for their extension southward. The plan to this end, upon which the present consulting engineer of the Egyptian Government has reported, in compliance with the request of the Khedive, includes a removal of the obstruction of the First Cataract by a 'ship-incline' and a 'railway from below the Second Cataract to Shendy above the Sixth Cataract, a point to which merchandise would converge with least cost and trouble from all parts of the Soudan. It is understood that the Egyptian Government have sanctioned Mr John Fowler's plans, and instructed him to carry them out. It has also been decided to send an expedition of engineers, under Mr Fowler's direction, with proper appliances, to open up the navigation of the White Nile between Khartoum and Gondokoro, where, at high Nile even, navigation is now obstructed by the rapid growth of aquatic vegetation."

The world's eye is upon Egypt, expecting some elevation there and some important development of modern progress. Shall not the eye of the Church be also turned thither? That land may be the next scene of the great events of our time, which are to herald the arrival of the Lord himself.

Art. VIII.—THE CONSUMMATION.

The mystery of God is nothing more nor less than the final sum of all God's revelations and doings for the reinstatement of man into his lost inheritance. The fulfilment of this mystery is the final accomplishment of the last items of the divine administrations which make up that sum—the ultimate realisation of all the fore-announcements made to and by any and every one of God's prophets in all the ages—the gospel of the kingdom of heaven at length merged into full and everlasting

Digitized by Google

fruition of that kingdom—the consummation of all things. And concerning this consummation, sundry particulars are here observable.

1. It is true gospel. What God has made known concerning it is glad tidings, good news, the proper evangel. People shake their heads, and say that we are quite beside the gospel, if not beside ourselves, when we preach about the second coming of Christ and the end of all things; but this mighty Angel is of a different mind. Himself the very heart and soul and life of everything that is gospel, and apart from whose person, utterances, and work there is no gospel, He not only makes this consummation the one sole theme of, perhaps, the most majestic, solemn, and formal proclamation ever put upon record, but at the same time, and after the same manner, and as part of the same awful discourse, affirms that the same was and is the prime subject of all God's inspirations of all His prophets. We therefore plant ourselves upon all the divinest of records, and upon the most authentic, direct, and solemn of all sacred utterances, and say that he whose gospel drops and repudiates from its central themes the grand doctrine of the consummation of all things, as portrayed in this Apocalypse, is not a preacher of the true gospel of God.

2. It is to be accomplished in the period of the seventh trumpet—"in the days of the seventh angel, when he shall sound." We say *period* of the seventh trumpet, for it spans a section of time, and its sounding is not over in an instant. The word is not *day*, but "*days;*" as "the *days* of Abraham," "the *days* of David," "the *days* of youth," "the *days*" of Christ's sojourn on earth. The greatest events of time transpire under this trumpet, and it may overspan years. It is the grand climacterix of the Apocalypse, and so of these mysterious administrations of God. And "in the days" which it embraces the whole mystery of God shall be fulfilled, and everything foretold by the prophets consummated.

3. It will only come after long, repeated, and trying delay, if not on the part of God, yet in the estimates and expectations of His people. This is distinctly implied in the proclamation, the gist of which is to meet a feeling that the whole thing has receded so far into the distance as hardly to be any more within the bounds of sober credence. The idea is that there has been delay, and repeated delay; that time has intervened, and lengthened itself out to very suspicious proportions; but that, notwithstanding, as God lives, and has made and controls all things, when once the period of the sixth trumpet is reached *there shall be no more delay.*

Digitized by Google

The Scriptures often allude to this postponement beyond all anticipation, and the temptation and ill effects of it upon men. Peter tells us of people to whom the thing is put off so long that they finally turn scoffers, and say, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning;" and in the same chapter he apologises for the fact that the grand event is so long deferred. It is implied in the fact that some servants shall say, "The Lord delayeth His coming." The same is perceptible in the parable of the Ten Virgins.

It is very true that the Scriptures nowhere definitely tell us when the time is. "Of that day and hour knoweth no man, no, not the angels of heaven." There is hence no warrant for any one, at any time since the blessed Saviour ascended, to put away into the distant future that day when judgment shall begin. The true attitude of the Church, and that to which all the representations and admonitions of the Scriptures are framed, is to be looking and ready any day and every day for the coming of Christ to seize away his waiting and watching saints. But in faithfully assuming this attitude, and thus hoping and expecting the speedy fulfilment of what has been promised, the Church has been made to see one notable and quickening period after another pass away without bringing the consummation which was anticipated. Eve thought the promise on the point of fulfilment when Cain was born; but He whom she was expecting was yet four thousand years away. When Simon took the Infant Saviour to his bosom and sung his exulting *Nunc dimittis*, he supposed that the time for the consummation had arrived; but it was only the preliminary advent that he had lived to witness. When John the Baptist thundered his rugged calls to repentance through the wilderness of Judæa, the joyous burden of his soul and preaching was that now the Consummator was come with winnowing fan to make the final separation between the chaff and the wheat; but what was most in his contemplation was yet a score of centuries off. The early Christians were lively in their expectations that yet in their day the standard of the Coming One would be seen unfurled in the sky, and all their hopes be consummated; but the days of the apostles and of the apostolic fathers passed and still "the Bridegroom tarried." Nearly every century, as it rolled, was designated as the one in which the Church might confidently count on being transferred from earth to heaven; but each, like the one before it, came to an end, without bringing that more notable end on which our eyes are ever to be fixed. The Reformation, with the revival of the primitive faith, revived the primitive hope,

Digitized by Google

that the great day must needs be very close at hand; but the days of the Reformers passed, and all the days which they designated as those beyond which the day of judgment could not be delayed; and yet the momentous period had not arrived. Many times within the past hundred years the attention of men has been called to particular dates as the times when this present world should end; but they have all come and gone, as innocent of the great consummation as any that went before them. And although the Saviour may come any day, and our duty is to be looking for Him every day, it is still possible that all present prognostications on the subject may fail, as they have always failed; that years and years of earnest and confident expectation may go by without bringing the Lord from heaven; and that delay after delay, and ever-repeating prolongations of the time of waiting, may intervene, till it becomes necessary for the preservation of the faith of God's people to hear the fresh edict from the lips of their Lord that "*there shall be no more delay!*"

4. Though the coming of the final consummation be slow *it will come.* There is not another truth in God's Word that is so peculiarly authenticated. All the holy prophets since the world began have foretold it. All the evangelists and apostles have inwrought it in all their writings as one of the central and fixed things in the divine purpose. Jesus himself has given us parable upon parable, precept upon precept, and promise upon promise, all directed to this one thing. And God hath certified it to all men, in that He hath raised up Christ from the dead. But after all the rest of the canon of inspiration was finished, another book was indited, making this its particular and specific theme; and in that book is a particular vision, in which the mighty Judge himself appears, and gives forth the most intense and awful asseveration on the subject. With clouds for His garments and the rainbow for His crown —with His face shining as the sun and His feet glowing like pillars of fire—with a roll in His hand, lifted by His merit from the throne of infinite majesty, He stretches up His right hand into the sky, and *swears*—swears by the eternal—swears by the power which has given birth and being to all things—that, in spite of all the mistakes, disappointments, delays, and consequent doubts upon the subject, what was made known to the prophets shall be, and that the time shall come when *there shall be no more delay!*

Shall we then have any doubt upon the subject? Shall we allow the failure of men's figures and prognostications to shake our confidence or obscure our hope? Shall we suffer the many and long delays that have occurred, or that ever may occur, to

Digitized by Google

drive us into the scoffers' ranks? True as the life of God—certain as the divine eternity—unfailing as the power which made the worlds—immutable as the oath of Jesus—*the great consummating day will come,* when the whole mystery of God shall be fulfilled. Unbelief away! Misgiving, be thou buried in the depths of the sea! Doubt, be shamed into everlasting confusion! "Behold, He cometh with clouds, and every eye shall see Him, and they which pierced Him. Even so, Amen."

Holy One of heaven, have mercy upon us, and help us to hold fast the profession of our faith without wavering; for He is faithful that promised!—*American.*

Notes on Scripture.

The New Creation.

THIS may be considered in the several features of its Heavens and Earth; its Heirs; its Animal, Vegetable, and Mineral Kingdoms, according to the Word of God.

1. The heavens and the earth which are now shall change. "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wear old like a garment" (Is. li. 6), "and as a vesture shalt thou fold them up, and they shall be changed" (Heb. i. 12; Ps. cii. 26). They "are kept in store reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. iii. 7).

Again it is written: "Behold I make all things new. And he said unto me, Write, for these words are true and faithful" (Rev. xxi. 5). "I create new heavens and a new earth" (Is. lxv. 17; lxvi. 22; Rev. xxi. 1). Mortal eyes cannot see the new creation, neither can flesh and blood inherit its glory. Our mind faintly comprehends its splendour and beauty and bliss. Forming our conception of things not seen after the pattern of things seen, which is the best we can do, we fail to grasp any idea of the new creation commensurate with the glory and magnitude of its heavens, and with the riches of the everlasting inheritance.

Without opportunity to behold them, how faint are our ideas of the grandeur of the ocean, and of the mountains, and of the mighty rivers in the valleys between, compared with the reality, every one knows who has journeyed round the earth. Much more do our conceptions of the new creation fall below the realities, seeing the pattern on which to form our ideas in this corruptible world. But as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit" (1 Cor. ii. 29), noted in the scripture of truth (Dan. x. 21). For "*heaven and earth shall pass away,*

Digitized by Google

saith our Lord, but My words shall not pass away" (Matt. xxiv. 35; Mark xiii. 31; Luke xxi. 33).

2. Not only are the heavens and earth to perish and to be made new for the tabernacle of God with men (Rev. xxi. 3) but also the heirs of the new creation, the seed of promise, the children of God, though they perish and return to the dust, shall revive and live again. The gates of Hades shall not prevail against the Church of Christ (Matt. xvi. 18), because "they that shall be accounted worthy to obtain that world are the children of God, being the children of the resurrection" (Luke xx. 35, 36).

Man in this natural body is the head of the present creation, and he will in his spiritual body be the head of the new creation. He is not the only tenant of this dying world; he is the head of an immense body of perishing creatures nurtured with him on the bosom of the earth. And he will in the new creation be the immortal head of a body far more glorious, where "they neither marry nor are given in marriage, neither can they die any more" (Luke xx. 35, 36). This creation follows in the steps of its lawful head down to ashes. For aught that appears, the new creation will follow its head into immortality. The new creation shall neither pass away nor be destroyed; but death shall be destroyed (Heb. ii. 24; 1 Cor. xv. 54). Death once dead can be the king of terrors no more; and though he be the *last* enemy destroyed (1 Cor. xv. 26), death must die (Hos. xiii. 14; Is. xxv. 8.)

"Because *this very creation here*, ἀὐτὴ ἡ κτισις, shall also be delivered from the bondage of corruption into the liberty of the glory of the children of God," "which is the redemption of our body" in its resurrection from the dead (Rom. viii. 21). The heirs of the new creation are a chosen generation, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13), "being the children of the resurrection." "And in that day will I make a covenant from them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground, and will make them to lie down safely" (Hos. ii. 18). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and the little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi. 6–9).

This is said to be "only figurative," meaning it is not real. I am a little child, who believes his father's word, while looking up to learn what that word means. Be it figurative, what is the figure? Is it a blank world of ghosts without any other creation? No; it is a habitable world of glorified humanity, surrounded with every variety of creatures known to our mortal existence, to beautify and adorn and delight the new creation. The language is figurative; for human tongue cannot tell the things prepared of God for the inheritance of them that love Him; and the Figure is real and substantial, full of life and of peace, and joy in the animal kingdom and in the children of God.

3. The new creation embraces all things—animal, vegetable, and mineral. For the beast of the field, the fowl of the air, and the fish of the sea shall be subject to the dominion of man (Ps. viii. 7, 8). And

Digitized by Google

"I will hear the heavens, saith the Lord, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil" (Hos. ii. 21). "The seed shall be prosperous, and the vine shall give her fruit, and the earth shall give her increase" (Zech. viii. 12). "And the desert shall rejoice and blossom as the rose; it shall blossom abundantly" (Is. xxxv. 1). "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree" (Is. lv. 13). "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water" (Joel iii. 18). "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Is. xxxviii. 20), "in the land—*earth* given them flowing with milk and honey, which is the glory of all lands" (Ezek. xx. 6, 15).

The new creation is the holy land of promise with everlasting life, wherein thou, my reader, shalt eat bread without scarceness; *thou* shalt not lack anything in it; "a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deut. viii. 9).

God, our Father, promises it to thee, my reader; believe and obey His Word. He covenants with you now; and He will perform His part in the new creation if you faithfully perform your part in this world. What father would not be ashamed of a son that distrusts his solemn promise? What son is there who, for a gracious promise from his father, confirmed with a solemn oath, instead of accepting it with many thanks, would say in his heart: "My father cannot mean as he says. He speaks only in a figure; or else he does not know what he says; at least he does not mean me." What child is there, whose name being in the recorded will of his father, entitling him to a rich inheritance, would disown his name to the forfeiture of the inheritance? "Does the Lord name me in the covenant?" you ask. Yes, twice over. He names you once as a child of faith, saying: "They which are of faith, the same are the children of Abraham, the father of us all" (Gal. iii. 7; Rom. iv. 16). "Ye are not bastards, but sons," and every legitimate son is entitled to bear his father's name before the world, and to inherit accordingly. Again, you are named as Christians, for Christ; and your name is put in the everlasting covenant of promise with Christ the heir of all things in the eternal world to come, "heirs of God and joint-Heirs with Christ," in the coming kingdom of glory. As it is written: "The meek shall inherit the earth," "the righteous shall inherit the *earth* and dwell therein for ever" (Ps. xxxvii. 11, 29). "For we look for new heavens and a new earth, in which dwelleth righteousness" (2 Pet. iii. 13). "Thy people also shall be all righteous; they shall inherit the *earth* for ever" (Is. lx. 21). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

Why do men of faith, the chosen people, now as of old in the journey through the wilderness turn their back on the Holy Land? Because they forget God their Saviour, "they believed not His word; they murmured in their tents; and hearkened not unto the voice of the Lord" (Ps. cvi. 24, 25). They said the sons of Anak were there, and the cities were walled up very high: they could never get the land in possession. Now comes with this general unbelief a hope also that our dying world will yet ripen into a kingdom of glory, that our moral desert will become a fruitful field, even a millennial Paradise. For

many earnest and faithful men mistake the seed of Abraham which are the heirs, and accept the Word "for ever" in the promises for a period of about a thousand years.

But "the testimony of the Lord is sure." The glorious possessions promised to the seed of faith, the covenant people of God, are in the new creation delivered from the bondage of corruption. And the heirs are gathered out of all nations into the land of eternal life, which is the glory of all lands. "Wherefore, brethren, seeing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. iii. 11, 14.)

Thus the Scriptures define the meaning of "*all things new*" in definite terms not easily mistakable—new heavens, a new earth, and a new creation, in the hope of which this groans; new kingdoms of men, new animal, vegetable, and mineral kingdoms: all things, "whether they be things in earth, or things in heaven," not only new, but reconciled unto God through the blood of Christ's Cross (Col. i. 20); and, moreover, gathered together in one, even "all things in Christ both which are in heaven and which are on earth, even in Him" (Eph. i. 10), "who is the first-born from the dead, that in all things he might have the pre-eminence" (Col. i. 18). And "truly as I live, saith our God, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21). We neither doubt it, nor expect to see it in this world, but we prepare and wait for it, at the coming of our Lord Jesus Christ in the restitution of all things with "eternal life, which God, that cannot lie, promised before the world began" (Tit. i. 2).—*The Prophetic Times.*

Solemn Facts.

We are taught in the Scriptures:—

1. That in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (Tim. iv. 1).

2. Unclean spirits were to go forth to deceive the nations just before the coming of Christ as a thief (Rev. xvi. 14–16).

3. Iniquity was to abound and love wax cold when the end was near (Matt. xxiv. 12).

4. Evil servants were to say, "My lord delayeth his coming," and eat and drink with the drunken, just before the judgment-day (Matt. xxiv. 48).

5. Men were to be saying peace and safety, when sudden destruction is coming upon them (1 Thess. v. 1–3).

6. The world was to be careless at Christ's coming as when destroyed by the Flood in Noah's days (Matt. xxiv. 37–39).

7. Men were to be sinful and secure as they were at Sodom's overthrow (Luke xvii. 20–30).

8. In the last days scoffers were to come, walking after their own lusts, saying, Where is the promise of His coming? (2 Pet. iii. 3, 4.)

9. The Church were to be slumbering and sleeping before the Bridegroom came (Matt. xxv. 1–5).

10. Christ was to come suddenly as the lightning's flash (Matt. xxiv. 27).

11. Fearful sights and great signs from heaven were to foreshadow His approach (Luke xxi. 11).

12. There were to be great earthquakes in divers places (Luke xxi. 11).

Digitized by Google

13. There was to be distress of nations with perplexity, the sea and the waves thereof roaring, near the end (Luke xxi. 25).

14. The nations were then to be angry and prepared for war (Rev. xi. 18; Joel iii. 9–16).

15. Many were to run to and fro, and knowledge was to be increased, at the time of the end (Dan. xii. 4).

16. The gospel was to be preached in all the world, and the end was then to come (Matt. xxiv. 14).

17. The Church were taught to be ever looking for that blessed hope of Christ's appearing (Titus ii. 12, 13).

18. They that are ready will then go in to the marriage of the Lamb (Matt. xxv. 10).

19. Therefore Christians ought to be always watching for the coming of the Lord (Mark xiii. 32–37).

20. And sinners are commanded to repent and prepare to meet their Judge (Acts iii. 19; xvii. 30, 31).—*The Prophetic Times.*

The Great Theme.

THE great theme of Christian hope and promise is the coming again of our Lord Jesus Christ. A distinguished English divine states, after a careful examination, that at least one verse in every thirty contained in the New Testament refers to this subject. If he had included all the allusions to this great event the proportion would have been much larger. There are in all seven thousand nine hundred and fifty-nine verses in the New Testament, and more than three hundred and twenty of them point forward undoubtedly to the appearing again of our Lord Jesus Christ. This fact is very significant, and proves to us the mind of the Spirit with regard to the prominence and frequency with which this matter should come before the minds of Christians, and be handled in our public ministrations. It was certainly one of the chief topics of apostolic instruction and early Christian hope; and it is to be taken as a serious defect in our modern Christianity that so little is made of it, and that the subject is left so much to the handling of those who make an *ism* out of it, and often treat it in a way very damaging to the whole cause of the gospel. Because some men abuse it is no excuse for our ignoring it, knowing as we do that it is a vital part of our creed, and most important in all its bearings.

1. Ponder, then, the fact itself, that our blessed Lord is certainly to return again to our world. He is now at the right hand of the Father; but from thence He shall come to judge the quick and the dead. Too prone are we to think of Him only as an historic personage, who lived many centuries ago and who has long since passed away, like Pharaoh or Alexander—that all that concerns Him relates to times far removed in the past, with no present reality—and that all we have to do with Him now is the observance of those institutions and precepts which He gave to the world in His earthly lifetime. We do not seem to feel as we ought that the grave which closed over Him for a little while could not hold Him, that He now lives, that He is at this moment engaged making ready for a return hither, and that He will come again in like manner as He was seen going into heaven. And yet it is even so. The Lord himself, even the crucified Man of Nazareth, shall descend from heaven with a shout and with the voice of the archangel and with the trump of God. His feet, once torn with nails, shall stand again upon the

Digitized by Google

mountains of earth ; and they that pierced Him shall look upon Him. The terrified soldiers who saw Him die, the blaspheming Pharisees who thirsted for His blood, and rejoiced when they saw it spilled, the infidel horde who in every age have insulted His name and persecuted His Church, and every saint, and every one who reads these lines, shall behold Him, the Son of man, come down again to earth. Despisers of His Word—neglecters of His gospel—false professors of His name—and resisters of His grace, who have continually turned their backs upon His calls of mercy—all shall see Him. For He cometh, He cometh to judge the earth.

2. Ponder, also, the solemnity of that great event. It is related of a great French preacher that he was once called to deliver the funeral address of a prince. It was an impressive occasion. All the great ones of the land were there. Majesty itself, with all its royal surroundings, sat clothed in sackcloth and weighed down with grief. All the glory and grandeur of human greatness had shrunk away into nothingness. Only grief and dismay filled and pervaded the assembly. He arose to speak, but utterance seemed denied him. He stood abstracted and lost. A long and awful pause ensued, until breathing itself seemed to be suspended. And when every heart was thrilling he broke the silence by a scarcely-audible whisper—"*There's nothing great but God!*" The effect was overwhelming.

But if we will just go forward a little in our thoughts to the sort of scene that is to be enacted when the day of Christ's return has come—at the manner in which all human greatness and glory shall wilt down before His divine presence—at the sort of feelings which then shall take possession of the great congregation of mankind—it will hardly need a greater master of eloquence to thrill into our souls that *there's nothing solemn but the judgment!*

There are, indeed, many other solemn things and scenes and occurrences well fitted to move the profoundest depths of human awe; but they are scarcely to be named in comparison with the tremendous solemnity of the day of judgment.

The thunderstorm is very solemn. When the quick arrows of heaven flash forth in their power—when the deep crash of the thunderbolt startles up communities—when the dread artillery of God rushes along the sky and rumbles around the world, it is a time of awful sensations. But what is that to the far-sounding crash which shall startle the very dead in their graves and arouse even the long-forgotten into life again!

The earthquake is solemn, when cities totter without a warning and kingdoms rend and islands flee away. But what is that to the tremour which shall convulse our globe and shake heaven itself, when the things which are temporal shall be all swept away!

The volcano is solemn. When its cone of fire, stirred into fury by some spirit of the under-world, shoots to the heavens, and from its burning entrails pours out its rushing lava over whole countries, deluging cities in its course, and burning up flying populations, the scene is appalling! But what is that to the conflagration which shall consume the proudest works of man and overwhelm the armies at which the world quaked!

The funeral of a dear and honoured friend is solemn. The heart throbs and the tears flow and the bodily powers almost refuse to do their wonted offices under the intensity of the soul's bitter laceration. But what is that to the obsequies of the world itself, when all this present scene of things shall go down to an eternal grave!

Digitized by Google

It is solemn and affecting to hear an earthly judge pronounce sentence upon the poor convict. But what is that to the sentence of the Judge eternal, which sends the impenitent to the prison-house of hell and gives over each guilty one to death eternal!

Who, who can do justice to such a theme!

3. Ponder, again, the danger there is of being led astray with regard to the coming of Christ. The Saviour specially forewarns of false prophets and false teachers by which many shall be deceived, and so be taken by surprise by that day. We are continually admonished to keep ourselves in constant readiness for that day lest it come and find us unprepared. These continual admonitions assure us that there is danger of being so overtaken. There is much also in the notions and teachings of our times which tends to heighten and increase this danger.

It is a common belief that it is not possible for Christ to come in our day, because the world is first to be converted, and that the glorious millennium must first come. But this is a fearful snare, of which we need to be on our guard. Whether there is to be a millennium or not the Scriptures give us no right to put it in between us and the day of judgment. Everywhere is the coming of the Lord spoken of as an impending event, which may occur at any moment and which might, for ought that anybody knew, have occurred in any age since the Saviour ascended.

It is one of the positive announcements of the Scriptures that the time is concealed. No man, no angel, knoweth it. And because it is unknown and concealed no one can say, or dare say, that it may not occur any day.

With great distrust and suspicion are we to regard all attempts to fix upon the time, whether by putting a millennium before it or assigning it to any particular date.

Others again are of the belief that there yet remain many signs to be fulfilled before that day can come—that the gospel has not yet been widely enough preached—that the Jews must be restored first, if not converted—that the cities of the East must be rebuilt, and the nations and tribes of the East re-settled in their old habitations.

The gospel has been carried over all the civilised world. It was so already in the apostles' times. It sounds now in every country under heaven.

As to other signs there is not an age since Christ ascended in which they were not to be found. Famines—plagues—pestilences—wars—commotions of peoples—abounding wickedness—apostasies from the truth—the overthrow of kingdoms and nations—revolutions and upheavings of society—earthquakes and disturbances in earth and sky—all have been here for ages, and have been intensifying as time has run on. And no man can say that they have not all gone as far as was ever meant in the predictions which refer to them. Having looked into this subject with special attention for many years and scanned the sacred prophecies with no small degree of closeness, we give it as the truth that there are no signs of the Saviour's coming referred to in the Scriptures which necessitate the postponement of that great event for the smallest fraction of time; and that, for all that the Scriptures say to the contrary, it may occur at any moment.

We are also distinctly assured that it will take the world by surprise—that Christ will come as a thief in the night—that when men are crying peace and safety, the great day will break in upon them—that as a snare will it come upon all them that dwell upon the earth, and that

Digitized by Google

with the suddenness of the lightning's flash will it take the unwatchful children of men. As it was in the days of Noah so it is to be again. The people are to be going on as usual, buying and selling, building and feasting, marrying and giving in marriage, and the whole course of things running on the same as always, and not know until the crisis arrives and the trumpet blows.

Some think that there will at any rate be a midnight cry made: "Behold the Bridegroom cometh," and that it will then be time enough to bestir and trim our lamps. But it has been this midnight all the ages through, and this very cry has been sounding for more than a thousand years. Every generation has heard it. It is sounding now, and admonishing all professors of Christ's name to be up and ready. There is nothing to prove that it will ever sound for us any more than it has sounded already and is sounding this very hour.

All these considerations show that there is much fatal error prevailing on this subject, and that great and imminent is the danger of being deluded into a false quiet and into a fatal unreadiness for that day.

4. Ponder, also, the advantages of being on the safe side. Even if the day of judgment should not come for thousands of years yet we will lose nothing by being ready for it and looking for it every day we live. If we die in a state of readiness we will be no worse off on that account. Our particular anxiety on the subject will not hurt us. Our constant waiting for our Saviour to come, whether He comes in our day or not, will not damage our Christian zeal and fervency, and we need have no fear that it will rise up to condemn us when that day does come. On the other hand, such a constant expectation of Christ any day or night, and such constant guarding of ourselves that we may be found of Him without spot and blameless, is the very thing to keep our piety most alive and active. It is the very thing to break the power of temptation, the delusive charms of this world's blandishments, and the force of wicked lust. For a man to have it before him every day and hour that Christ may come any moment, and that just as he is, where he is, and in the very act in which he is engaged, he may be instantly called to meet his God, is so potent an incentive to purity, fidelity, and holiness, that it is the very thing above everything else to keep him faithful and impel him heavenward. He cannot possibly be the worse for it, even if it should turn out that he is hundreds of years beforehand with his anticipations.

But very different does the matter stand in the case of him who counts that Christ cannot come in his day, gives the matter no attention, and is after all mistaken and surprised in unpreparedness. Will it be said that he loses nothing by his miscalculation? Is it not rather to be said of him that he loses everything? Jesus says of such a man that he shall be cut off from the society and portion of the Church of the first-born, and that in his case there shall be weeping and gnashing of teeth.

Great, therefore, is the risk and danger to which people expose themselves by putting off the day of Christ's coming into the remote future. They may perchance be Christians and be "saved;" but they are not Christian according to the primitive model, and their salvation will be only so as by fire, if they are saved at all. At best they certainly will "suffer loss." They lose the force of a very powerful motive to constant godliness of life—to constant reference to the impending judgment in all they do—and to such a disposition of themselves in their going out and coming in as not to be at any moment or in any situa-

Digitized by Google

tion surprised or unready if the trump of God should sound. They lose this vigorous stimulant to holiness and separation from the vanities and follies of this world; and they also lose much of the real sweetness of the gospel and its blessed hope. And, withal, they expose themselves to the danger of losing their entire salvation.

No wise man ought ever to assume such risks unnecessarily. It is a sin against reason and self as well as against God. A man ought always to take the safe side of every question when he has an opportunity to do it. And as long as we have the testimony of God that we do not and cannot know how near or how remote the coming of our Lord may be it is unquestionably the safe side to be always ready and waiting, should we even be a thousand years beforehand in our expectations. We lose nothing by looking for Christ every day; but if we rest on the belief that He cannot possibly come in our day we may lose everything. Therefore the exhortations of Christ and His apostles are to be always ready, with our lamps trimmed and burning and our loins girded, as those who wait for their Lord.

5. Ponder, finally, the comforting and composing assurances which the Saviour gives to those who earnestly observe His directions and wait for His return.

Whilst others are running hither and thither in the world, finding the Christ coming in this and in that, and bewildered by all sorts of deceptive theories which only draw off the attention from the true hope of the Church, these are in the way of life and salvation just as they refuse to hear of any Christ, come or to come, than Him whose personal return they await. No one can lead them into the wilderness to find Christ. No man can make them believe that anything is Christ but Christ himself. Jesus has told them that His coming shall be open and conspicuous, carrying its own proof with it, and needing not to be reasoned out by human philosophy and men's stilted theories of interpretation—open and conspicuous and self-manifest, as the lightning which cometh out of the east and shineth even unto the west.

In peaceful quiet they keep themselves and wait. They know that when their Lord comes they will know it. They know, too, that they need give themselves no concern about how they shall make their way to Him when He comes. Where the carcass is there the eagles are gathered together. And with the same instinct and power from God, where Christ is, when He comes, there they will be also.

The truth is they have nothing to disturb them. They have only to watch and wait. Christ will attend to all the rest. They are simply to occupy till He comes, doing their duty on earth with a willing mind, and looking for their Lord from heaven. This is their commission, their attitude, and their peace. Beyond this they need be careful for nothing. If He comes soon, the sooner they will enter upon their inheritance.—*The Prophetic Times.*

The Age of Mechanism.

WERE we required to characterise this age of ours by any single epithet we should be tempted to call it, not an Heroical, Devotional, Philosophical, or Moral Age, but, above all others, the MECHANICAL AGE.* It

* Edward Irving called it "this metallic age."

Digitized by Google

is the Age of Machinery in every outward and inward sense of that word; the age which, with its whole undivided might, forwards, teaches, and practises the great art of adapting means to ends. Nothing is now done directly or by hand; all is by rule and calculated contrivance. For the simplest operation, some helps and accomplishments, some cunning abbreviating process is in readiness. On every hand the living artisan is driven from his workshop to make room for a speedier inanimate one. The shuttle drops from the fingers of the weaver and falls into iron fingers that ply it faster. The sailor furls his sail and lays down his oar and bids a strong, unwearied servant, on vaporous wings, bear him through the waters. Even the horse is stripped of his harness and finds a fleet fire-horse yoked in his stead. Nay, we have an artist that hatches chickens by steam; the very brood-hen is to be superseded! For all earthly, and for some unearthly purposes, we have machines and mechanic furtherances; for mincing our cabbages; for casting us into magnetic sleep. We remove mountains and make seas our smooth highway; nothing can resist us. We war with rude Nature and, by our resistless engines, come off always victorious and loaded with spoils.

What wonderful accessions have thus been made, and are still making, to the physical power of mankind; how much better fed, clothed, lodged, and, in all outward respects, accommodated men now are, or might be, by a given quantity of labour, is a grateful reflection which forces itself on every one. What changes, too, this addition of power is introducing into the social system; how wealth has more and more increased, and at the same time gathered itself more and more into masses, strangely altering the old relations and increasing the distance between the rich and the poor, will be a question for political economists, and a much more complex and important one than any they have yet engaged with.

But leaving these matters for the present let us observe how the mechanical genius of our time has diffused itself into quite other provinces. Not the external and physical alone is now managed by machinery, but the internal and spiritual also. Here, too, nothing follows its spontaneous course, nothing is left to be accomplished by old, natural methods. Everything has its cunningly-devised implements, its pre-established apparatus; it is not done by hand but by *machinery*.

Thus we have machines for education: Lancastrian machines; Hamiltonian machines; monitors, maps, and emblems. Instruction, that mysterious communing of wisdom with ignorance, is no longer an indefinable, tentative process, requiring a study of individual aptitudes and a perpetual variation of means and methods to attain the same end; but a secure, universal, straightforward business, to be conducted in the gross by proper mechanism, with such intellect as comes to hand.

Then we have religious machines of all imaginable varieties; we have societies, clubs, committees, associations for doing religious work, in all which there is much of what is earthly; they must be supported by continual appeals for money, by sensational statements, by puffings in the newspapers, by fomenting of varieties, by flattering of the great, and such like.

It is the same in all other departments. Has any man, or any society of men, a truth to speak, a piece of spiritual work to do, they can nowise proceed at once, and with the mere natural organs, but must first call a public meeting, appoint committees, issue prospectuses, eat a public dinner; in a word, construct or borrow *machinery* wherewith to

Digitized by Google

speak it and do it. Without machinery, they were hopeless and helpless.

Mark, too, how every machine must have its moving power in some of the great currents of society; every little sect among us, Unitarians, Utilitarians, Anabaptists, Phrenologists, must have its periodical, its monthly or quarterly magazine—hanging out, like its windmill, into the *popularis aura*, to grind meal for the society.

With individuals, in like manner, natural strength avails little. No individual now hopes to accomplish the poorest enterprise single-handed and without mechanical aids; he must make interest with some existing corporation and till his field with their oxen. In these days, more emphatically than ever, "to live signifies to unite with a party, or to make one." Philosophy, science, art, literature, all depend on *machinery*. No Newton, by silent meditation, now discovers the system of the world from the falling of an apple; but some quite other than Newton stands in his museum, his scientific institution, and behind whole batteries of retorts, digesters, and galvanic piles, imperatively "interrogates nature," who, however, shows no haste to answer. In defect of Raphaels and Angelos and Mozarts we have Royal Academies of painting, sculpture, music, whereby the languishing spirit of art may be strengthened, as by the more generous diet from the public kitchen. Literature, too, has its Paternoster-Row mechanism, its trade dinners, its editorial conclaves, and huge, subterranean, puffing bellows; so that books are not only printed but, in a great measure, written and sold by *machinery*. No Queen Christina, in these times, needs to send for her Descartes, and no King Frederick for his Voltaire, and painfully nourish him with pensions and flattery; any sovereign of taste, who wishes to enlighten his people, has only to impose a new tax and with the proceeds establish philosophic institutes. Hence the Royal and Imperial Societies, the Bibliothèques, Glypthothèques, Technothèques which front us in all capital cities, like so many well-finished hives, to which it is expected the stray agencies of wisdom will swarm of their own accord and hive and make honey. In like manner, when it is thought that religion is declining, we have only to vote half a million's worth of brick and mortar and build new churches. In Ireland, it seems, they have gone still farther; having actually established a "Penny-a-week Purgatory Society!" Thus does the genius of MECHANISM stand by to help us in all difficulties and emergencies and, with his iron back, bears all our burdens.

These things, which we state lightly enough here, are yet of deep import, and indicate a mighty change in our whole manner of existence. For the same habit regulates not our modes of action alone but our modes of thought and feeling. Men are grown mechanical in head and in heart as well as in hand. They have lost faith in individual endeavour and in natural force of any kind. Not for internal perfection, but for external combinations and arrangements, for institutions, constitutions—for MECHANISM of one sort or other do they hope and struggle. Their whole efforts, attachments, opinions turn on *mechanism*, and are of a *mechanical* character.

We may trace this tendency in all the great manifestations of our time; in its intellectual aspect, the studies it most favours, and its manner of conducting them; in its practical aspects, its politics, arts, religion, morals; in the whole sources, and throughout the whole currents of its spiritual, no less than its material, activity.

Consider, for example, the state of science generally at this period.

Digitized by Google

It is admitted, on all sides that the metaphysical and moral sciences are falling into decay, while the physical are engrossing, every day, more respect and attention. In most of the European nations there is now no such thing as a Science of Mind; only more or less advancement in the general science, or the special sciences, of Matter. The French were the first to desert metaphysics; and though they have lately affected to revive their school it has yet no signs of vitality. The land of Malebranche, Pascal, Descartes, and Fénélon has now only its Cousins and Villemains; while in the department of physics it reckons far other names. In England, the philosophy of mind, after a rickety infancy, which never reached the vigour of manhood, fell suddenly into decay, languished, and finally died out, with its last amiable cultivator, Professor Stewart. In no nation but Germany has any decisive effort been made in psychological science, not to speak of any decisive result.

Nay, our whole metaphysics itself, from Locke's time downwards, has been physical; not a spiritual philosophy but a material one. The singular estimation in which his essay was so long held as a scientific work (an estimation grounded, indeed, on the estimable character of the man) will one day be thought a curious indication of the spirit of these times. His whole doctrine is *mechanical* in its aim and origin, in its method and its results. It is not a philosophy of the mind: it is a mere discussion concerning the origin of our consciousness, or ideas, or whatever else they are called; a genetic history of what we see *in* the mind. The grand secrets of Necessity and Freewill, of the mind's vital or non-vital dependence on Matter, of our mysterious relations to time and space, to God, to the universe, are not, in the faintest degree, touched on in these inquiries, and seem not to have the smallest connection with them.

The last class of Scotch metaphysicians had a dim notion that much of this was wrong, but they knew not how to right it. The school of Reid had also from the first taken a mechanical course, not seeing any other. The singular conclusions at which Hume, setting out from their admitted premises, was arriving, brought this school into being; they let loose Instinct, as an indiscriminating bandog, to guard them against these conclusions—they tugged lustily at the logical chain by which Hume was so coldly towing them and the world into bottomless abysses of atheism and fatalism. But the chain somehow snapped between them, and the issue has been that nobody now cares about either, any more than about Hartley's, Darwin's, or Priestley's contemporaneous doings in England. Hartley's vibrations and vibratiucles one would think were material and mechanical enough, but our continental neighbours have gone still farther. One of their philosophers has lately discovered that, "as the liver secretes bile, so does the brain secrete thought," which astonishing discovery Dr Cabanis, more lately still, has pushed into its minutest developments.

The metaphysical philosophy of this last inquirer is certainly no shadowy or unsubstantial one. He fairly lays open our moral structure with his dissecting knives and real metal probes, and exhibits it to the inspection of mankind by Leuwenhoek microscopes and inflation with the anatomical blowpipe. Thought, he is inclined to hold, is still secreted by the brain; but then poetry and religion (and it is really worth knowing) are a "a product of the smaller intestines."

His book may be regarded as the ultimatum of mechanical metaphysics in our time, a remarkable realisation of what in Martinus Scriblerus was still only an idea, that "as the jack had a meat-roasting

Digitized by Google

quality, so had the body a thinking quality"—upon the strength of which the Nurembergers were to build a wood-and-leather man, "who should reason as well as most country parsons."

If we do but look we shall find that this faith in MECHANISM has now struck its roots down into man's most intimate, primary sources of conviction, and is thence sending up over his whole life and activity innumerable stems, fruit-bearing and poison-bearing. The truth is, men have lost their belief in the Invisible, and believe and hope and work only in the Visible; or, to speak it in other words, this is not a religious age. Only the material, the immediately practical, not the divine and spiritual, is considered important. The infinite, absolute character of virtue has passed into a finite, conditional one; it is no longer a worship of the beautiful and good, but a calculation of the profitable. Worship, indeed, in any sense, is not recognised among us, or is mechanically explained into fear of pain or hope of pleasure. Our true deity is MECHANISM. It has subdued external nature for us, and we think it will do all other things. We are giants in physical power: in a deeper than metaphorical sense we are Titans that strive, by heaping mountain on mountain, to conquer heaven also.

The strong mechanical character, so visible in the spiritual pursuits and methods of this age, may be traced much farther into the condition and prevailing disposition of our spiritual nature itself. Consider, for example, the general fashion of intellect in this era. Intellect, the power man has of knowing and believing, is now nearly synonymous with logic, or the mere power of arranging and communicating. Its implement is not meditation but argument. "Cause and effect" are almost the only category under which we look at, and work with, all nature. Our first question with regard to any object is not, What is it? but, How is it? We are no longer instinctively driven to apprehend, and lay to heart what is good and lovely, but rather to inquire, as onlookers, how it is produced, whence it comes, whither it goes. Our favourite philosophers have no love and no hatred; they stand among us not to do nor to create anything but as a sort of logic-mills, to grind out the true causes and effects of all that is done and created. To the eye of a Smith, a Hume, or a Constant all is well that works quietly. An Order of Ignatius Loyola, a Presbyterianism of John Knox, a Wickliffe or a Henry the Eighth are simply so many mechanical phenomena caused or causing.

The Euphuist of our day differs much from his pleasant predecessors. An intellectual dapperling of these times boasts chiefly of his irresistible perspicacity, his "dwelling in the daylight of truth," and so forth; which, on examination, turns out to be a dwelling in the *rush*-light of "closet-logic," and a deep unconsciousness that there is any other light to dwell in or any other objects to survey with it. Wonder, indeed, is on all hands dying out; it is the sign of uncultivation to wonder. Speak to any small man of a high, majestic reformation, of a high, majestic Luther, and forthwith he sets about "accounting" for it; how the "circumstances of the time" called for such a character, and found him, we suppose, standing girt and road-ready, to do its errand; how the "circumstances of the time" created, fashioned, floated him quietly along into the result; how, in short, this small man, had he been there, could have performed the like himself! For it is the "force of circumstances" that does everything; the force of one man can do nothing. Now all this is grounded on little more than a metaphor. We figure society as a "machine," and that mind is opposed to mind, as body is to body; whereby two, or at most ten, little minds must be stronger than

Digitized by Google

one great mind. Notable absurdity! For the plain truth, very plain, we think, is, that minds are opposed to minds in quite a different way; and *one* man that has a higher wisdom, a spiritual truth in him, is stronger not than ten men who have it not, or than ten thousand, but than *all* men that have it not; and stands among them with a quite ethereal, angelic power, as with a sword out of Heaven's own armoury, sky-tempered, which no buckler and no tower of brass will finally withstand.

But to us, in these times, such considerations rarely occur. We enjoy, we see nothing by direct vision; but only by reflection, and in anatomical dismemberment. Like Sir Hudibras, for every why we must have a wherefore. We have our little *theory* on all human and divine things.

To what extent theological unbelief—we mean intellectual dissent from the Church in its view of holy writ—prevails at this day would be a highly important, were it not, under any circumstances, an almost impossible, inquiry. But the unbelief, which is of a still more fundamental character, every man may see prevailing, with scarcely any but the faintest contradiction, all around him; even in the pulpit itself. Religion, in most countries, more or less in every country, is no longer what it was and should be—a thousand-voiced psalm from the heart of man, regenerated by the grace of God in Christ and by Christ, to his invisible Creator, Redeemer, and Comforter; to God the Father, for having given us His only begotten Son, the Son for having redeemed us from everlasting death, the Holy Ghost, for bringing us to Christ and preserving us in the true faith on Him; to God, three Persons in one Godhead, whose glorious name is praised everlastingly by angels and all the company of heaven and all the faithful, saying, "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory!" to God who reveals Himself in His Holy Word, Holy Scripture; to God the fountain of all goodness, beauty, truth, and revealed in every revelation of these; to God, who is Love—it is now, for the most part, a wise, prudential feeling grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller quantum of earthly enjoyment may be exchanged for a far larger quantum of celestial enjoyment. Thus religion, too, has been made a profit, working for wages; not Adoration, not Devotion, not Reverence, but vulgar hope or fear. Many we know, very many, we hope, are still religious in a far different sense; were it not so, our case were too desperate; but to witness that such is the temper of the times we take any calm, observant man, who agrees or disagrees in our feeling on the matter, and ask him whether our *view* of it is not in general well founded.

With respect to our moral condition, also, he who runs may read that the same physical, mechanical influences are everywhere busy. For the "superior morality" of which we hear so much we, too, would desire to be thankful; at the same time it were but blindness to deny that this "superior morality" is properly rather an "inferior criminality," produced not by greater love of virtue but by greater perfection of police; and of that far-subtler and stronger police, called *public opinion.* This last watches over us with its argus eyes more keenly than ever; but the "inward eye" seems heavy with sleep. Of any belief in invisible, divine things, of any faith in Christ, of any imitation of Him, we find as few traces in our morality as elsewhere. It is by tangible, material considerations that we are guided, not by inward and spiritual. Self-denial, the parent of all virtue, in any true sense of that word, has perhaps seldom been rarer. So rare is it that most, even in their abstract speculations, regard its existence as

Digitized by Google

a chimera. Virtue now is pleasure, is profit; no celestial, but an earthly thing. Virtuous men, philanthropists, martyrs, are happy accidents; their "taste" lies the right way! In all senses, we worship and follow after power; which may be called a physical pursuit. No man now loves truth, as truth must be loved, with an infinite love; but only with a finite love, and as it were *par amours*. Nay, properly speaking, he does not *believe* and know it, but only "*thinks*" it, and that "there is every probability!" He preaches it aloud, and rushes courageously forth with it, if there is a multitude huzzaing at his back; yet ever keeps looking over his shoulder, and the instant the huzzaing languishes he too stops short. In fact, what morality we have takes the shape of *ambition*, of *honour*. Beyond money and money's worth our only rational blessedness is *popularity*. It were but a fool's trick to die for conscience. Only for "character," by duel, or in case of extremity, by suicide, is the wise man bound to die. By arguing on the "force of circumstances" we have argued away all force from ourselves; and stand lashed together, uniform in dress and movement, like the rowers of some boundless galley. This and that may be right and true; *but* we must not do it. Wonderful "force of public opinion!" We must act and walk in all points as it prescribes, follow the traffic it bids us, realise the sum of money, the degree of "influence" it expects of us, *or* we shall be lightly esteemed; certain mouthfuls of articulate wind will be blown at us, and this what mortal courage can front? Thus, while civil liberty is more and more secured to us, our *moral liberty* is all but lost. Practically considered, our creed is fatalism; and, free in hand and foot, we are shackled in heart and soul with far straiter than feudal chains. Truly may we say, with the philosopher, "the deep meaning of the laws of mechanism lies heavy on us;" and in the closet, in the market-place, in the temple, by the social hearth, incumbers the whole movements of our mind, and over our noblest faculties is spreading a night-mare sleep.

This faith in mechanism, in the all-importance of physical things, is in every age the common refuge of weakness and blind discontent; of all who believe, as many will ever do, that man's true good lies *without* him not *within* him. To reform a world, to reform a nation, no wise man will undertake; and all but foolish men know that the only solid, though a far slower, reformation, is what each begins and perfects on *himself.—Anon.*

The Coming of the Lord.

THERE is no truth of such *practical* power for communion, walk, and service as that of the coming of the Lord. Declension of heart in its communion, and consequently—"for out of it are the issues of life"—of walk and service, flow invariably, where this truth has been once known, from its losing power in the heart. On the other hand, where the truth of the coming of the Lord has not been known or received, communion, walk, and service have never reached their normal, Christian character, and the testimony as to Christ and His grace, rendered by the believer to the world, has been proportionally imperfect.

It is clear from Scripture that the Lord taught His followers to expect His quick return, and that the early Christians not only walked in great enjoyment of the grace of God, ministered in all its fulness by the Holy Spirit, exhibiting the oneness of all believers in Christ as the visible,

Digitized by Google

united Church of God, but that they were individually looking out with eager anticipation for the immediate return of Christ, so that Paul, when speaking of himself and other Christians, says, "And we, which are alive, and remain to the coming of the Lord, shall not prevent them that are asleep." It is equally certain that the Lord, in the gospels, Himself forecasts the declension of this truth, with its consequences, in those that once professed it. The apostles also predicted the same thing as directly introducing the apostasy of the professing Church. Peter warned the early Christians in such words as these: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The history of the professing Church has but proved the correctness of these predictions. For upwards of a thousand years the proper hope of the Lord's return was lost to the Church, and where the idea was at all held in the mind it was connected with the death of the believer, as ushering him into the blessedness of the Lord's presence in heaven. It is only within the last fifty years that God, in much mercy to His people, has fully given back this truth, and revived the "blessed hope" in the hearts of His children.

This revival of the hope of Christ's personal return was also predicted by the Lord in the parable of the virgins in the 25th chapter of Matthew.

We will now turn to the 24th and 25th chapters of Matthew to prove the truth of what we have said as to the practical power of this truth in connection with communion, walk, and service for the Lord in the world, and amongst His saints.

Without observing the order of Matthew, we will first take up the question of the Lord's return in its relation to the heart, in its communion with Himself. For this the parable of the virgins will afford us blessed instruction. Leaving out the details of the parable we will just bring into relief the main features in it. Virgins went forth to meet the bridegroom, but while the bridegroom tarried they slumbered aud slept, and had to be aroused to go forth and meet him a second time. They have entered into the interest and joys of the bridegroom, and in communion with himself they had gone forth to meet and welcome him, to light up the scenes of his delights, and share in the blessedness that surrounds him. The wise virgins truly loved him, and longed for his return, but while he tarried, the power of the hope that had led them forth at the first to meet him waned a little. The strain of expectation was too great; their eyes became weary with looking for him, they began to slumber and then to sleep. Practically they forgot his coming. They give up the hope of his return, at least for a long time, and go again into the house, so that at the midnight call they have to go forth a second time. Thus it has been with the Church. While the Lord tarried Christians gave up the practical hope of His return, and fell back again into the world, and for a time the knowledge of this blessed hope was lost. The midnight cry has put many on their feet again to go forth to meet Him, but there is still the same danger of slumbering and sleeping and of getting back again into the world. The letting slip of the immediate hope of the Lord's return did all the mischief in the past as to the heart's communion with Himself, *and so it does still.* To be truly in communion with Christ, and really unworldly, the hope of His speedy return must be *living* in our thoughts and hearts. When the heart is right toward Christ, and it can be only so as waiting eagerly for

Digitized by Google

Him, all walk and service will flow along in its happy order and freshness.

In the next parable we have the daily walk and conversation of the Christian. He trades during his lord's absence, gets the reward of his labour (doing everything in the name of the Lord Jesus) at his lord's return, and enters into his joys in the kingdom. The wicked and slothful servant does not believe in his lord's quick return; he hides his talent and amuses himself, and when caught by the sudden return of his lord, to have the account of his life rendered, the maligns his master, and attributes his failure to him, and the conditions of his service. Had he expected his lord's speedy return he would not have thought of hiding his talent, but have gone at once to work on his own individual energy, and found out the faithfulness and goodness of his lord in every step of his path. So it is now with the believer: if he is waiting in his daily path for the Lord he hides not his talent, and is neither slothful nor wicked. But does the Christian forget the Lord's return, or put it off, the talent is soon hidden and unused, and he soon becomes both slothful and wicked in the Lord's estimation. Not walking as expecting the return at any time of the Lord, is the cause of all failure in the daily walk of the Christian.

We will now take a look at the parable at the end of the 24th chapter of Matthew, and see how, in service in the gospel, all goes wrong because the servant says in his heart, not "My lord will never come," but "My lord delayeth his coming." This gives time to quarrel with his fellow-servants, and to eat and drink with the drunken, instead of, with single-eyedness, doing his lord's will and watching for his return. What a graphic picture is here given of the present state of the professing Church! Internal dissension and association with the world characterise it, in place of union and unworldliness. There would be no time to quarrel with fellow-servants, and be on good terms with the world, in its pleasures and projects, if Christ's return was looked for as imminent. It is when the heart loses the power of the Lord's return that the eye ceases to be single, and the servant consequently falls, more or less, under the power of Satan and the world. The feet are no longer shod with the preparation of the gospel of peace, and the blessed work of God gives place to strivings after place and power, with every other "evil work." The Lord direct all our hearts "into the love of God, and patient waiting for Christ," so that our communion, walk, and service may be according to the full power of the Holy Ghost, our constant watchword being, "Behold, I come quickly!" Amen.

Reviews.

The Special Teachings, Ecclesiastical and Doctrinal, of Brethren, or Plymouth Brethren; compiled from their own writings. With Strictures. By the Rev. Duncan Macintosh, Dalkeith. Edinburgh: James Kerr.

As this pamphlet has reached a second edition and been somewhat enlarged we recur to it for the sake of some additional extracts on the errors of *Darbyism*—which seems to us to mean departure from all sound doctrine, and hatred of all other sects. "Stand by thyself, for I am holier than thou," is the motto which guards every Darbyite communion table. Join us wholly, or be treated by us as an excommuni-

Digitized by Google

cated person, a heathen man and a publican. Join *us*, for our assemblies are under the presidency of the Holy Ghost. Join *us*, for we are the only true church on earth. Join *us*, and quit every other sect for ever; for if you ever venture to sit down at any other communion table or worship with any other body of professing Christians you shall be excommunicated; for remember if you are in communion with us you cannot be in communion with any other body; we alone are under the presidency of the Holy Ghost. Take the following paragraphs from Mr Macintosh's excellent little work :—

"The Righteousness of Christ.—'The Scriptures never use the expression the righteousness of Christ, or the imputed righteousness of Christ, but always the righteousness of God, as in Romans iii. 26; and the righteousness of God is evidently the righteousness of His Godhead, an essential attribute of Deity. The thought of Christ's having kept the law for us for righteousness would be utterly wrong. Nor does the Scripture anywhere teach the whole life of Christ as keeping the law imputed to, or put upon, the law breaker, to enable him to stand in law-kept righteousness before God. The Word of God only makes the life of Christ our precious example, the food of our souls, the bread of life.'—Stanley's 'Imputed Righteousness.'

"It is common for the brethren not only to ignore such passages as contravene their own opinions, but to aver there are no such passages. Brother Stanley either forgot, or was ignorant of, the existence of such a passage as 1 Peter i. 1 when he wrote as above, and in either case he was utterly incompetent to treat of the subject. The forgotten or ignored passage can only admit of two interpretations: if it refer to Jesus alone, here is the expression, the righteousnees of our God and Saviour; or if it refer to the Father and Son, it must be rendered the righteousness of our God, and the righteousness, of our Saviour, Jesus Christ. In either interpretation there is the expression, the righteousness of Christ. Again, the writer says, 'The thought of Christ having kept the law for us for righteousness would be utterly wrong;' which is equivalent to charging Paul with being utterly wrong, when he says, 'by the obedience of one shall many be made righteous' (Rom. v. 19). This passage convicts this brother of falsehood when he says, 'the Word of God only makes the life of Christ our precious example;' and, as he states nothing but generally-avowed tenets, the same charge may be brought against all the brethren who, so far as the life of Jesus is concerned, occupy the same platform with Unitarians.

"The Sufferings of Christ.—'Christ was a sufferer in life and in death. In the former there were three distinct kinds of suffering. He suffered for righteousness, by the power of sympathy, and in anticipation, as in Gethsemane. In the latter He suffered as the sinner's substitute. The former class of sufferings is apparent through His entire life; His substitutionary suffering is confined to His death; and to present Him suffering as the sinner's substitute, or as its sin-bearer, anywhere else save on the cross, is to rob His life of all its divine beauty and to displace His cross altogether.'—Mackintosh's 'Notes on Leviticus,' p. 55.

"The Scriptures represent Jesus as the sinner's substitute in life, as well as in death. The obedience of His life was as much needed to satisfy the preceptive requirements of the law as His sufferings and death were necessary to meet its penal demands. Jesus had to live as well as to die; to obey as well as to suffer. To secure the salvation of His people He became subject to the law, that He might redeem them who were under the law; and Paul identifies the obedience of the Saviour's life with His death, when he says, 'He became obedient to the death.' He does not attempt to divide the Saviour, but the brethren not only make such a division but accuse those of 'robbing His life of all its divine beauty, and of displacing His cross alto-

Digitized by Google

gether,' who identify the life and death of Jesus, and maintain that the one was as vicarious as the other. If this be robbery the apostles are notoriously guilty, and what an audacious act of robbery does John the Baptist commit when he says, 'Behold the Lamb of God, that taketh away (not will take away) the sins of the world!'

"THE RESURRECTION LIFE OF JESUS.—'The life which Jesus led in this world, as such He laid down and never took it again. He took it again, but not the life He lived here in the flesh.'—Darby's 'Sufferings of Christ,' p. 118, Note.

"As this denies the vital identity of our Lord, previous and subsequent to His death, it is tantamount to a denial of His resurrection, and boldly contradicts what our Lord says in John x. 17, 'I lay down My life, that I might take it again.' Surely those who hold such opinions must be held as unbelievers in Christian truth, and if brethren in general do not hold such opinions why do they recommend Brother Darby's writings, and regard him as one of their leaders?

"JUSTIFICATION.—'Whilst Scripture sets before the sinner the death of Jesus as an atonement for sin, it sets forth His resurrection for righteousness or justification (Rom. iv. 25), and it is through this atoning death and justifying resurrection that we see how God is perfectly righteous in justifying the believer; and though He could not be righteous in any way in justifying the old man, yet He is gloriously righteous in justifying us as new creatures in Christ risen from the dead, and therefore the ground of the believer's justification is not what is called the righteousness of Christ, but the resurrection of Christ.'—Stanley's 'Justification in a Risen Christ.'

"Those who have observed how deceitfully the brethren handle the Word of God will not be amazed to learn that Brother Stanley completely ignores Romans v. 19, which declares the obedience or righteousness of Christ to be the ground of justification, and not His resurrection; but the brethren deny this, and found their opinion on Romans iv. 25—'Who was delivered for our offences, and was raised again for our justification.' 'It is,' says Stanley, 'on the blessed principle of resurrection that I am justified, and have a justified life.

"The Saviour's resurrection is therefore declared to be the procuring cause of justification, and this not only makes Paul contradict himself, but turns the passage into nonsense, because if διά (for) is the same in both clauses, and denotes the procuring cause, the passage means, who was delivered as the ground of our offences, and was raised again as the ground of our resurrection; but, if *for* be rendered on account of in both clauses, the passage furnishes the grand design of oui Lord's death and resurrection.

"As Brothers Mackintosh and Stanley are regarded as two of the magnates of Plymouthism, the views propounded in these articles may be considered as the brethren's confession of faith on the all-momentous doctrine of a sinner's justification before God, and which, apart from all their other erroneous, and occasionally stupid, dogmas, are sufficient to give Plymouthism a most prominent place among anti-christian systems, as must be obvious to the merest tyro in Bible truth; for while they admit that Jesus met the penal requirements of the law, they boldly deny that He met its preceptive requirements, both of which, as Dr Crawford observes, in his admirable book on 'The Atonement,' are so inseparably connected, that they form that one righteousness of Christ which is no more capable of being divided than Christ himself, and which constitutes the ground of our being freely pardoned and accepted, or accounted as righteous in the sight of God.'

"REGENERATION.—'Regeneration is a new birth; the imparting of a new life; the implantation of a new nature; the formation of a new man; the old nature remains in all its distinctness; the new nature is introduced in all its distinctness. The gospel does not propcse as its object to better man's nature, but to give him a new one. This regeneration is to the soul what the

Digitized by Google

birth of Isaac was to the household of Abraham. Ishmael remained the same Ishmael, but Isaac was introduced; so the old nature remains the same, but the new is introduced.'—Mackintosh on 'Regeneration,' p. 7.

"Such is the regeneration of the brethren; with them it is not even a birth, nor even a change, but an introduction or addition. The birth of Isaac produced no change on Ishmael, yet it is said to be analogous to regeneration. When the sinner is regenerated he becomes two individuals; the young Isaac is introduced to the old Ishmael; they are not united, but remain distinct individuals.

"Could anything be more subversive of all Scripture, which declares regeneration to be a quickening of the dead (Eph. ii. 1), opening the eyes of the blind, turning from darkness to light (Acts xxvi. 18), being renewed in the spirit of our mind? which passages declare regeneration to be, not the addition of another individual to Ishmael, called Isaac, but quickening the dead soul of Ishmael, opening his blind eyes, bringing him from darkness to light, renewing him in the whole spirit of his mind.

"According to the teaching of the brethren, fallen man is incapable of being redeemed or regenerated, and consequently another individual must be divinely created, and, unless this individual was formerly in bondage, he could not be said to be redeemed or regenerated, and consequently another individual must be divinely created, and unless this individual was formerly in bondage, he could not be said to be redeemed or regenerated. Such dogmas amount to a complete denial of the work of Jesus as a Redeemer, and the work of the Spirit as a Regenerator.

"SANCTIFICATION.—'As soon as we believe in Jesus we become linked to Him, made one with Him, complete in Him, accepted in Him, and this is justification and sanctification; and therefore sanctification is not a gradual or progressive work. What redemption will be to the body in the resurrection, sanctification is to the soul; the one is as immediate as the other. No doubt the believer grows in the knowledge and experience of the fact that he has been sanctified, but when he is first linked to Christ, he is clean every whit, fit for heaven, and were he not so it would be a slur on the divine workman.'—Mackintosh on 'What is Sanctification?' pp. 9-11.

"Sanctification, in its moral aspect, denotes the making holy what was once unholy, and, in this sense, it can have no place in the creed and experience of the brethren, but they seem perplexed as to the disposal of such passages as plainly declare the cleansing efficacy of Christ's blood, and occasionally become so bewildered inglossing them over that they contradict themselves: *e.g.*, Brother Kelly writes on Rev. i. 5, 'It is not that He is always washing us from our sins. He hath washed us with His own blood once for all, and does not require so to wash us again. There is, however, the practical cleansing day by day, the washing of water by the Word, but this is not what is spoken of here.'—Kelly's 'Notes on Revelation,' p. 19.

"It is not worth inquiring by what authority the distinction is made between the washing of Christ's blood and the washing of water by the Word, it is reasonable to ask why they should refer to the one or the other; because, according to their teaching, no such washing is needed. The old nature is unwashable, and the new nature, being sinless and unable to sin, requires no cleansing whatever, and being 'clean every whit' is at once linked to Jesus; which Brother Mackintosh declares 'is sanctification,' but which is as different from the sanctification of Scripture, as night from day. Sanctification it declares to be, not an act, but a work gradually carried on (Phil. i. 6), a renewing of the inner man day by day (2 Cor. iv. 16), growing in grace (2 Peter iii. 18).

"'We receive the Ten Commandments as part of the canon of inspiration and, moreover, we believe that the law remains in full force to rule and curse a man as long as he liveth; but as it is evident that a sinner cannot be justified by the works of the law so it is equally evident that the law is not the

Digitized by Google

believer's rule of life. The Apostle does not say, "to me to live is the law," but "to me to live is Christ" (Phil. i. 21). Christ is our rule, our model, our touchstone, our all. The continual inquiry of the Christian should be, not is this or that according to the law, but is it like Christ?'—Macintosh on the 'Nature of the Law.'

"The Brethren seem to have a strong aversion to the law; they aver that man was not subject to it till it was published on Sinai, and that it ceased to be the rule of life to believers at the death of Jesus, and they either do not consider themselves its debtors, or that its preceptive claims are not worthy of being discharged by themselves or by another: because, whilst they deny that Jesus kept it for its transgressors, they also declare that it is not the rule to believers. Hence its claims are like so many dishonoured bills, that nobody needs be concerned about. The Brethren must, like the Mormons, have got some new revelation; because, if the law is not now the rule of life to believers, it evidently was so in the time of the apostles. As Paul enforces it on the observance of believers (Rom. xiii. 9), and James commands them to be doers of the law (i. 25); and in 1 John ii. 17 they are represented as doing the will of God—*i.e.*, the will of His precepts. Indeed, through all the Epistles, reference is made to all the Ten Commandments, as the foundation of a true and righteous life. Dr Vinet has well observed, 'that he who lives with Jesus lives in the law, and is one with the law, and He deposits in the hearts of believers the true spirit of the law and the true principle of obedience.'"

The Marriage of the Lamb. By the Rev. J. L. V. Cachemaille, Rector of Sark, Channel Islands. Grantchester: S. P. Widnall.

We give two extracts from this excellent little work, as specimens of the whole.

"Who is this Bride, the choicest work of God's creation; who is worthy the Lamb and His glory? She was not always such, speaking figuratively, or rather, in the language of Scripture; when God found her, she was an object of contempt, aversion, and horror, sunk in the mire, deformed, ugliness itself, worthy of hatred, nothing could be more degraded, nothing sadder than her condition. There was absolutely nothing in her to make her desirable, she was despised, rejected, unworthy the least notice from God or His holy angels.

"But in His incomprehensible mercy and compassion God rescued her and adopted her for His own. He washed and cleansed her, clothing her with white raiment and precious stones. He made her a new creature, renewed both inwardly and outwardly. He made her worthy of becoming the Bride of his only Son, His beloved.

"If we limit ourselves to the simple language of Scripture, the Lamb's Bride is the Christian Church, composed of individuals gathered in every age and in every place, who, being by nature nothing but sinners and objects of hatred, justly deserving God's everlasting condemnation, but who by grace have believed in Jesus Christ, and received Him in their hearts, and have been made children of God—Jesus Christ has been made sin for them—that they might be made the righteousness of God in Him. He has been made wisdom and righteousness and sanctification and redemption for them—they have become perfect and accomplished in Him, agreeable unto God through Him. The Bride is the blessed company of those who are the body of Christ, He being the Head. They are one with Him, fellow-heirs of all the inheritance God has given to His Son.

"What could be more wonderful from every point of view than this Bride.

Digitized by Google

Taken from the lowest extraction, raised from the deepest degradation, she is made worthy the only Son of God, who is Himself God over all, blessed for ever, Amen. She is raised to the throne of heaven, and takes her seat next to God. No creature is above her. Instead of being an object inspiring aversion and disgust she is now the glory and perfection of all creation, and her happiness is perfect and everlasting. Is there anything on earth which can approach or be like unto such a change, so altered a lot, so mighty a destiny! Need we then be astonished if the heavenly hosts, whose intelligence is so great, and who are far more capable of entering into so great a mystery, bow themselves while they seek to fathom its depths? Shall we wonder at their joyful astonishment as they contemplate the Lamb's Bride?

"This Bride is entirely God's creation, the work of His hands. Jesus Christ, the Bridegroom, shed His blood for her—He gave His life for her—it was at such a price He bought her. No greater love could He show; hence she is dear to Him as His life. He loves her as Himself, a love passing knowledge. In taking her as His Bride He makes her share His throne, His glory, and all He possesses. He makes her mistress of all, as He himself is master of all. The Bride is fully conscious of all the Bridegroom has done for her; hence she acknowledges herself indebted to Him for all she possesses. She loves Him as her Husband, Deliverer, and Lord; and not only so, but she also worships, bows herself before Him, and is entirely subject to Him.

"As she is truly His Bride, the Bridegroom brings her to His palace, that she may dwell with Him for ever. Forasmuch as God has joined together these two they shall never be separated, she will never be sent away or divorced. Secure in the affection of her Husband she has no fear for the future.

"God has prepared for this perfect couple—the objects of His love—a palace suited to them. St John has given us a description of it, in language adapted to our comprehension, but which is of necessity symbolic and figurative, for it is quite impossible to represent to the human eye and mind those heavenly things which are only seen and understood by the heavenly sight.

"This palace is not an isolated building, it is a great city, for the court of the King of kings is numerous. A vast multitude of angels, archangels, principalities, powers, and seraphim are there to do honour to the Lord of the universe, and to execute His commands. The Bride has also her court, it is in keeping with the rank, wealth, and power of the Host.

"There is nothing earthly in the magnificence of this palace. It is not built of marble nor adorned after the manner of earthly kings. It is of dazzling brightness, surpassing that of the sun; so shall it be as a mighty sun in heaven, which will illumine heaven with a brilliancy far exceeding every other light. It will serve to illuminate the new terrestrial Jerusalem, its temple, and the new terrestrial paradise, and it will be to them a continual and everlasting light. It will illuminate, also, the planets of our system, and will replace for them, by its light, that of the sun. This light will have all the rainbow tints in perfection, and will impart to every object a colouring far brighter and more varied than that given by the sun. Then shall the whole creation find its meed of delight in the splendour of the palace of the new Bride and Bridegroom. It is destined to shed a special lustre over the universe, and to be the chief work and admiration of all God's creation.

"If the Bridegroom is the Creator and Lord of all things, King of kings, God over all, the brightness of the glory of God; and if the Bride is the glory of Christ, the chiefest of God's works, and of His infinite wisdom, we may well suppose that their palace will correspond with their dignity, and be the wonder of heaven."

Digitized by Google

"Who are they who constitute the Lamb's Bride?

"1st, They are the entire body of the faithful, or believers in Jesus Christ, in every age and in every place. This body being once complete, nothing will ever be added to it.

"2d, Those saints or faithful, constituted and formed such under the present dispensation, are styled the first-fruits of His (God's) creatures (James i. 18; Rev. xiv. 4), a part separated from the mass to be God's peculiar portion and property.

"3d, These saints are called 'the general assembly and church of the first-born' (Heb. xii. 23), forming a class distinct from the rest and belonging exclusively to God.

"4th, They are also designated as the 'elect' of God, who have God's mark on them (Rev. xiv. 1-4), thus also separated and distinct from the rest, that they may belong to God, inasmuch as they have His mark on them.

"5th, Lastly, they have another distinguishing feature, namely, that of sharing the first resurrection, hence of being with Christ who is the first-fruits of the resurrection, to reign with Him for ever and ever.

"These saints, thus distinguished and separated from the rest, and who are known by the mark upon them to belong to God, we take to be the Bride of the Lamb, the second Eve—joined to Christ as His wife, the heavenly pair to whom belong the promise that they shall increase and multiply, &c.

"But what is this, or rather, who is this, promised seed? It is difficult to define that of the Millennium. We know, however, that during that period the whole world will be largely inhabited; and we may assume that all these inhabitants will be, at least, outwardly subject and obedient to Christ. The Holy Land will be fully peopled by Jews and Gentiles sincerely converted and devoted to Him. For when Satan is loosed and has succeeded in seducing the inhabitants of the world (those, that is to say, dwelling outside the Holy Land), and has made them surround the Holy Land, called the Holy City and the camp of the saints, the fire which descends from Heaven destroys only those who are under his guidance; but all who dwell in the Holy Land are spared. It is these Jews and Gentiles who form the nucleus and beginning of that new population of the whole earth, in its now purified and renewed state. And now it is that the heavenly city descends to the earth, and that the divine couple take their abode with the men which are living on the earth. These inhabitants continue to bring forth children; they multiply and replenish the earth; and these persons, these generations, are those who are accounted as the posterity, the children of the divine couple.

"There are many passages of Scripture which prove that the inhabitants of the world will continue to bring forth and multiply throughout the ages of eternity; and when this earth shall be filled it is easy to understand that there will be constant translations into those other worlds which are strewn like dust over the infinity of space. God has provided numberless dwellings in which to receive them."

Plain Thoughts on the Sealed Book. By James Smith. London: Houlston & Sons.

A well-written volume, full of excellent exposition and cogent argument. Here is a passage in reference to the Millennium:—(Rev. 22).

"A wide difference of opinion obtains among great and good men concerning this first division of chapter xx. Some hold, because this picture, as they say, stands in the most mystical chapter of the most symbolical book of the Bible, that therefore it ought to be all spiritually understood; that 'Satan,' the devil (ver. 2), only signifies a devil system—evil, sin, suffering,

Digitized by Google

sorrow, &c.; that the binding of Satan in the pit merely means that a somewhat greater restraint will be put upon sin and suffering during the Millennium; and that the souls of the beheaded only represent the opinions, the principles, or the spirits of others, the martyrs, possessed by the Millennians. Others again, equally excellent and authoritative we would say, hold Satan here to be just the devil: that his binding is his incarceration in the bottomless pit for a thousand years; and that the souls of ver. 4 are just the lives of the martyred ones restored to themselves again in a glorious resurrection to reign with Christ a thousand years.

"Setting this, with all our own pre-conceptions, aside meanwhile, we would endeavour to trace out the truth here upon its own merits, bring all to the test of the inspired Word, and in doing so, we would inquire—

"1st, Is it really true that this is a more symbolical chapter than any other in the book?

"2d, Will the several divisions of this chapter at all submit to different modes of interpretation?

"3d, Can the word 'souls' (ver. 4) bear to be interpreted opinions, principles, or spirits of others—martyrs?

"4th, Shall ever millennial men possess the spirit of the martyrs?

"5th, Will Millennians ever occupy the position of the saints?

"Certainty concerning these five points is absolutely necessary if we would obtain the truth upon this very important matter; that obtained, however, we would learn which of the above interpretations are true and worthy of acceptance by the inquirer after divine truth.

"In this inquiry, guided by the Lord, we would ask—

"1st, Is this really the most symbolical chapter in the book?

"That the chapter is loaded with figures is patent to all. It has a key, a great chain, a great red dragon, the binding of Satan, a great white throne, a book, books, books opened, another book, &c., all highly figurative without a doubt. Yet chapter ix. has a pit, the pit opened, the smoke of the pit, locusts of the smoke, king of the locusts, a fallen star, the king of the pit, and the great river Euphrates. Chapter xi. has its two witnesses, two olive-trees, two candlesticks, and its beast of the pit. Chapter xii. has its woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars, a great red dragon with seven heads, ten horns, and seven crowns, the birth of the woman's man-child who was to rule all nations with a rod of iron. Chapter xiii. has the beast of the sea like a leopard, a bear, and a lion, the beast of the earth with the two horns of a lamb, the tongue of a dragon, the image, mark, number, and name of the beast; and chap. xvii. has its beast, its woman, and the cup of her abominations, &c., so that chapter xx. is not one whit more mystical than other chapters in the book. Whatever, therefore, might be either gained or lost by this being the most mystical chapter goes all for nothing, is utterly worthless, and may be safely set aside as such.

"2d, Will the several divisions of this chapter at all submit to different modes of interpretation? Will the first division submit to a different mode from that of the second and third, or they from it? Might we, to suit our pre-millennial necessities, literalise the resurrection of the first division, and spiritualise away that of the third? Or might Post-millennialists spiritualise away the first and literalise the last, because nothing else would suit their theory? May we, at will, interpret away the first resurrection into one of mere opinions, principles, spirits of others, &c., and hold and maintain that the last is the real resurrection of the bodies of the dead? If so, by what authority?

"This will not do; these two divisions will submit to no such treatment. By whatever mode we interpret the one, by the same mode, without divine authority, we are also bound to interpret the other. The same principle

Digitized by Google

that we apply to the one, of necessity we must apply unto the other also. They evidently will not, by any means, submit to different modes of interpretation.

"By which of the modes is it, then, the literal or the spiritual, that the three divisions of this chapter are to be interpreted? How the two resurrections? But who is to determine? John writes, 'And I saw the dead, small and great, stand before God: and the books were opened; and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works' (12). This surely is most literal.

"If so, and if the different divisions will not admit of different modes of interpretation, then, of necessity, as the resurrection of the last division is literal, so that of the first is equally so.

"Reasonable or scriptural evasion here, so far as we can see, there can be none; and as with the resurrection so with the other objects and events predicted. The Devil and Satan can be no mere devil system—evil, sin, &c. As seen again and again Satan is no symbol. The great red dragon is the symbol—the Devil and Satan are the significations thereof—untransferable back into a symbol again; and as with Satan so with the binding of him. Much that is mystical may appear in the chain, the key, &c.; yet in vision, these, according to the common acceptation of the terms and the times, were doubtlessly the very objects seen in vision by John. Even now Satan is reserved in chains of darkness unto the 'judgment of the great day' (Jude 6).

"True. Such instruments, either in iron, brass, or in any other metal, could never confine Satan—a spirit; but, if not, neither could the shadowy noose of a mere figure of speech circumscribe the range of evil—sin; yet the objects prefigured by the key and chain might perhaps bind both sin and Satan; but if they should they would require to be equally real and literal, and somewhat stronger than both he and they; and God's Word, which gives strength to all and is stronger than all, has already been given; therefore, we conclude that 'the dragon—that old serpent, which is the Devil and Satan—shall be bound in the pit for a thousand years' (ver. 2, 3). 'In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan, that crooked serpent; and he shall slay the dragon that is in the sea' (Is. xxvii. 1). 'And the God of peace shall bruise Satan under your feet shortly' (Rom. xvi. 20).

"'And the devil that deceived them was cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever' (Rev. xx. 10).

"'And so in the end the seed of the woman shall bruise the head of the serpent' (Gen. iii. 15).

"This pit, be it what it may, opened by the fallen star of the fifth trumpet (ix. 1, 2), is here shut up again by this angel, now in possession of the key of it, and Satan is shut up in it. A dreadful time of smoke, darkness, delusion, deception, and distress, that surely must be measured from the opening to the closing of that pit, embracing as it does the woes of the invasion of the Gog and of the three and a half years of the beast.

"'The bottomless pit' must surely mean something far more dark and dreadful than 'the pit'—the state of the dead; something hellish—perhaps some dark, doleful, unfathomable, hopeless prison-vault in the dreary abode of endless despair; and herein it seems to be that Satan has yet to be bound for a thousand years.

"3d, Can the word 'souls' (ver. 4) bear to be interpreted opinions, principles, or spirits of others—of martyrs?

"It may; but unfortunately for this, Scripture has no such interpretation. John the Baptist might come in the power and spirit of Elias, and our Reformers might inherit the spirit of their persecuted forefathers; but in the

Word of inspiration we have no such thing as souls ever being interpreted opinions, principles, or spirits of others. This surely is evidence abundant.

"Paul had two hundred and threescore 'souls' on board his tempest-tossed barque (Acts xxvii. 37), but they were no mere abstract opinions or principles, &c.; they were the veritable lives of the shipwrecked ones themselves.

"The prophet prayed, 'O Lord my God, I pray thee, let this child's *soul* come into him again. And the Lord heard the voice of Elijah; and the *soul* of the child came into him again, and he revived' (1 Kings xvii. 21, 22). Nor was this the opinion or the principle of others: it was the life of the child himself which entered him again.

"Wills, Gill, Alford, and Eadie all interpret the word 'souls' to mean 'lives.' The true reading of Rev. xx. 4, then, would seem to be, 'And I saw the lives of the martyrs which had been taken from them, having been beheaded by the beast—Judas II.—for their fidelity to the Lord, restored to them again in a glorious resurrection, to live and to reign personally with Christ for a thousand years.' 'This is the first resurrection.'

"If the first resurrection were spiritual then the language employed in the symbol would be transferable to the interpretation, and read equally well either way thus: 'And I saw' the opinions 'of them that were beheaded for the witness of Jesus,' the principles 'of them who had not worshipped the beast: and they,' the opinions, 'lived and reigned with Christ. But the rest of the dead,' principles, 'lived not again until the thousand years were finished. Blessed and holy is' that opinion 'that hath part in the first resurrection: on such,' principles, 'the second death hath no power; but they' the opinions and principles, 'shall be priests of God and of Christ, and shall reign with Him a thousand years.'

"If the above be the true interpretation then surely this is a fair and honest reading of the passage. But, O what a reading! O what a passage!

"Abstract opinions or principles can have no part in either the first or the last resurrection. They cannot be priests of God, reign with Christ, or escape the second death. They never were in danger of the second death. They never required any such escape. Communities, successions, systems, opinions, and principles never can suffer eternal punishment; that is reserved for wicked persons—men and devils alone.

"'The rest of the dead' who have no part in the first resurrection, who are not priests of God, who do not reign with Christ, and who do not escape the second death, but are cast into the lake of fire, can be no mere set of 'opinions,' &c. They can only be veritable, individual, wicked men. Devils have no resurrection. But if they who do not escape, but who suffer the second death, really be men, then of necessity those of whom they are 'the rest,' the residue, who do escape and enjoy 'the first resurrection,' unquestionably must be men also."

Coming Events and the Coming King. By the Rev. C. J. Goodhart, M.A., Rector of Wetherden. London: John F. Shaw & Co.

We give the last chapter of this volume as a specimen of its contents. The whole is truly excellent.

"In bringing this work to a conclusion we would gather briefly into one view the practical teaching of the Word of God upon the great central truth of the Lord's advent, which we have been considering. Our readers will readily add for themselves many passages to the following:—

"1. Let us notice how, as the people of Christ, we should be affected towards this great coming event.

Digitized by Google

"We should love His appearing (2 Tim. iv. 8).

"We should be looking for Him (Phil. iii. 20).

"We should be waiting for the revelation of the Lord Jesus Christ (1 Cor. i. 7, marg.); looking for and hasting unto the coming of the day of God (2 Pet. iii. 12); looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (Tit. ii. 13); groaning within ourselves, waiting for the adoption, the redemption of our body (Rom. viii. 23); earnestly desiring to be clothed upon with our house which is from heaven (2 Cor. v. 2); and responding to all the assurances of the coming, and to all the exhortations to readiness, in the words of the beloved apostle, 'Even so, come, Lord Jesus.'

"2. Note the position we should desire in that day.

"That when He shall appear we may have confidence, and not be ashamed before Him at His coming (1 John ii. 28).

"That our hearts may be established unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints (1 Thess. iii. 13).

"That we may receive a full reward (2 John 8).

"3. Observe our present duty in relation to this blessed hope.

"We are told to take heed, watch, and pray; for we know not when the time is (Mark xiii. 33).

"We are to be patient unto the coming of the Lord (James v. 7).

"We are to abide in Him (1 John ii. 28).

"Having this hope in Him, we are to purify ourselves, even as He is pure (1 John iii. 3).

"We are to increase and abound in love one toward another, and toward all men (1 Thess. iii. 12).

"Seeing that we look for such things we are to be diligent (2 Pet. iii. 14).

"What manner of persons ought we to be in all holy conversation and godliness? (2 Pet. iii. 11).

"We are to use this world as not abusing it, for the fashion of this world passeth away (1 Cor. vii. 31).

"Let us who are of the day be sober, putting on the breastplate of faith and love; and, for an helmet, the hope of salvation (1 Thess. v. 8).

"We are to hold that fast which we have (Rev. iii. 11).

"We are to be faithful unto death (Rev. ii. 10).

"We are to fight the good fight, finish our course, keep the faith (2 Tim. iv. 7).

"4. The hope of all the glory, which we shall receive at the coming, is to encourage and comfort us.

"So shall we ever be with the Lord; wherefore comfort one another with these words (1 Thess. iv. 17, 18).

"We shall be like Him, for we shall see Him as He is (1 John iii. 2).

"What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? (1 Thess. ii. 19).

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (2 Cor. iv. 17).

"We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens (2 Cor. v. 1).

"5. Mark, once more, our present security that we shall have the glory.

"The Holy Spirit of God, in whom ye were sealed against the day of redemption (Eph. iv. 30).

"He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit (2 Cor. v. 5).

"In whom also, after that ye believed, ye were sealed with that Holy

Digitized by Google

Spirit of promise, who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. i. 13, 14).

Occupy till I Come; or Christian Work. By the Rev. Aubrey Charles Price, B.A., Vicar of St James', Clapham, and late Fellow of New College, Oxford. London: John F. Shaw & Co.

A most excellent practical work, well fitted to quicken the Church, and to rouse up her members to greater zeal in Christian work. The following passages bear upon our own special subjects:—

"The 'nobleman' in the parable represents Jesus Christ, the Son of Abraham, and the Son of David, but, in addition to this, the eternal and only-begotten and well-beloved Son of God. Born in Bethlehem, educated at Nazareth, His life spent in the cities, or on the hills of Palestine, He was verily and indeed a citizen of earth. Having finished His work upon earth; having made atonement full and complete for man's sin; having gone into the grave, and by an act of divine power having risen therefrom, He ascended up to heaven from Mount Olivet, in the presence of His disciples, there to receive the reward of His work, in His enthronement at the Father's right hand, as King of kings and Lord of lords, as well as in His solemn investiture with that earthly kingdom, which He had purchased with His own blood, and which He will hereafter return to claim as His own. To this His return the Scriptures point us as a 'blessed hope.' They bid us look forward to it. They tell us to wait for it. They assure us that it will be to all the faithful servants of God a time of boundless joy, of blissful recompense, and of full reward.

"No careful student of the Scriptures can fail to observe the prominence which, in the New Testament especially, is given to the 'appearing of Jesus Christ.' When from Mount Olivet the Lord ascended up into heaven in the sight of the disciples whom He had gathered around Him, the sacred historian tells us that 'while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."' This promise of a future personal advent of Jesus Christ was carefully remembered by the Church of God. It became henceforward a bright star, so to speak, in her sky, shedding rays of heavenly light upon her path, which cheered her in dark hours of sorrow, nerved her for the manifold and sometimes difficult duties, as well as fierce conflicts, to which she was called; and so ravished her heart with expectation that she overleapt in thought all the time that might intervene, passed by altogether death and the grave, and fixing her ardent gaze upon the glory which lay beyond, cried ever, 'Come, Lord Jesus, come quickly.'

"True, many centuries have come and gone since the canon of Holy Scripture closed with St John's vision of the New Jerusalem, and yet the Lord has not 'appeared.' The clouds which hid Him at His ascension from the ardent gaze of the 'men of Galilee,' still hide Him from our eyes. They have not yet been parted to give back to earth, in manifested glory, her rightful King. Creation still groans and travails in pain. The 'creature' is still subject to vanity; the Church is still militant; faith has not yet been exchanged for sight, or hope for fruition; temptations still assail; sorrows still grieve; sin still works in and plagues the people of God. The end so glorious to all this so painful has not yet come, because the time fixed from

Digitized by Google

eternity by Infinite Wisdom has not yet been reached. But 'the Lord is not slack concerning His promise, as some men count slackness.' He will come again the second time 'without sin, unto salvation.' Scoffers may ask, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the Creation' (2 Pet. iii. 4); but Christian men and women can trust the 'sure word of prophecy,' and in patience possess their souls. Of the day and the hour of His coming knoweth no man. Speculation about these is worse than vain. But that it is our duty, nay, our privilege, to watch for His coming, no one who reads the Scriptures in a simple and prayerful spirit will ever deny. Did not the loving Jesus say to His disciples, when He saw them sad, because He had told them that He was soon to leave them: 'Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also' (John xiv. 1–3). And does not love like to dwell upon these words of Jesus, and to lay hold of the blessed hope which they convey? Ah! yes; it must be so. If it is not so, if we do not look forward with joy to the Lord's advent, surely there must be something very wrong with our religion; and our truest wisdom is to find out, and, by God's grace, to put away from us that wrong thing. If Jesus be indeed 'all and in all' to us, 'the chiefest among ten thousand and altogether lovely,' we shall long to see Him, not as now, 'through a glass darkly,' but face to face; the very thought of His advent will send a thrill of joy throughout our spiritual being; not only this, it will exercise a powerfully-practical influence upon our lives. We shall set ourselves, heart, mind, soul, and strength, so to live and work that love may have a very bright crown to lay at the feet of the loved One when He comes."

"'Occupy till I come!' Christian, does not love whisper in thine ears, as thou listenest to these words of the Master, 'Then I must do all I can, every day, everywhere, and in everything, to win the very brightest crown I can; to gather into the Good Shepherd's fold all the wanderers I can; to carry the sacred banner of the Captain of the Lord's host as far as I can into the enemy's country, that I may have a heap of honours to put upon my dear Saviour's head at His second coming!'

"'Till I come!' Worker for God, do not the words cry to thee, 'The time is short, redouble thy efforts; intensify thy diligence; seize eagerly every moment as most precious; be instant in season and out of season, for the day of reckoning approaches, and sad, sad will it be, if in that day thou canst not lift up thy head with gladness, nor hear from thy Lord's lips the thrice blessed words, "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord?"'

"'Occupy till I come!' Oh, methinks the words should ring out in our ears sharp and clear, as music from heaven, when we awake in the morning, sending us at once to our knees in earnest supplication for grace to live to God and for God throughout the day. Their sound should abide with us, arresting our attention, and stimulating our efforts to live as Christ's stewards should live, amid all the whirl and excitement of the ordinary business of our lives. And their echoes should solemnise our evening hours, and lead us to self-examination, that we may find out wherein we have been unfaithful, and to prayer for forgiveness for all our shortcomings.

"Christians, ye are not your own. Never forget that. Remember the blood by which ye have been bought. Think of what you owe to the great love of your God in Christ Jesus. Look forward to the joyous meeting between the Redeemer and the redeemed; and every moment of every day

Digitized by Google

be so diligent in the Master's work, that when He comes, you may be able triumphantly to cry, 'Lo! this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation' (Isa. xxv. 9).

"Your obligation to work for God your Creator, King, and Father is clear. Jesus has left you in His own life on earth a most glorious example of what a worker for God should be. His atonement supplies you with a powerfully-constraining motive. In the Holy Spirit you have a constant Helper, a wise Teacher, a most faithful Guide. In the sacred Scriptures you have a weapon, 'mighty through God to the pulling down of strongholds.' There is a present blessing in faithful work. A future reward is assured. Prayer can bring down from a throne of Grace all the supplies that you require. By working faithfully as an individual, you help forward the good and happiness of the whole body, the Church. God gives you the wide world for your field, and He has 'placed' you where He sees that you can, if you will, be a successful worker. Thus He has thoroughly furnished and fitted you for work. Be it yours so to recognise the responsibility which lies upon you, and so to rise to the privilege which is set before you, that this shall be your holy resolve: By Thy grace, O my God, I will 'occupy' until Thou comest to take to Thyself Thy kingdom, and to reign for ever and for ever."

Extracts.

THE following letters have been put into our hands. They form a strange fragment of religious history :—

"NATIONAL SCOTCH CHURCH, *6th Dec.*, 1831.

"My Dear Madam,—I have great delight in giving you and all men my testimony concerning the work of Christ in the flesh.

"I believe that He was the eternal Son of God, who took flesh of the Virgin, and that it was her flesh, the same with the flesh of all men, which He took; and that His soul was a rational soul, of the same powers and faculties, and united to the flesh by the same laws, as ours is in this mortal estate. I believe that in all His thoughts and words and actings, from the time He became incarnate, and now and for ever, He is strictly and truly the Son of man, and worketh not otherwise than as limited man, creature man, though He be all the while, and in all things, very God of very God, the Son of God ever humbling Himself to become the Son of man, very God and very man in two distinct natures and one Person subsisting. This wonderful union of two natures, themselves as widely distant as the finite and the infinite, is maintained by the Holy Ghost proceeding from the Father and the Son, for this very end of bestowing upon the creature man union with God, yet still out of God and yet inseparable from Him. And by the same Holy Ghost working in the self-same manner I believe the members of Christ are united to His human nature, and through this to His divine nature, which is very God, so that we have in us the life of God, we abiding in God and God abiding in us.

"I believe that the soul of Christ and His flesh had in them no other quality or attribute of any kind than ours have, and were liable to all our temptations whatsoever, of the devil and of the world and of the

flesh; and this faith I hold to be necessary unto salvation—and a man cannot be saved without feeding on this truth. I believe, moreover, that the Holy Ghost, given by the Father to the Son of man, was ever used by the Son of man to sanctify Himself, both soul and flesh; to sustain Himself against the assaults of the devil, the world, and the flesh; and that He not only did sustain Himself *most holy*, but did triumph over them *most gloriously*, and present a most perfect image of the grace, and love, and condescension, and patience, and beauty, and holiness, and truth of God, in all times, places, and circumstances, from the conception or generation until, by the same Eternal Spirit, He offered Himself without spot unto God. And having by Himself purged away the sin of all flesh, He opened a way for all flesh into the presence of God, and there sitteth the representative of flesh on the throne of the Majesty on high. And whosoever believeth on this His work of crucifying the flesh, will crucify the flesh as He did here, and cease from sin, and sit with Him in the heavenly places, and be a partaker of all spiritual blessings there for ever.

"This is written contemporaneously and *currente calamo*, but I know it to be the true faith of a Christian, which he that receiveth will be saved, and he that receiveth not will be damned.—Your faithful friend and pastor,

"EDWD. IRVING."

"LONDON, 13 JUDD PLACE, EAST, *6th December* 1832.

"My Dear Madam,—You have grievously offended against the Lord Jesus Christ, the Chief Shepherd, who hath called me in His grace to watch over your soul, in that you have set at nought all my counsels and would none of my reproof, and arisen in direct rebellion against my authority, and the Church of which I am the angel under the Lord Jesus Christ. I require and command you, as you value your precious soul for which He died, and which is His, that you would lay down the weapons of your rebellion, and humble yourself in the sight of the Lord, and confess your sin before His Church, and be absolved from it, and delivered out of the hands of the enemy, who hath you now, and if you repent not, will have you for ever.

"You have not resisted man, but you have resisted the Holy Ghost, and do resist Him; and He declareth of you that, if you repent not, Jesus will come and cast you altogether out of His vine, wherein you have been grafted, and should bear fruit unto the Father's glory.

"Oh let me have joy of thee who hast caused me so much sorrow. Thou hast troubled Christ's Church; beware lest He trouble thee. I beseech thee by the mercies of God that thou obey the word which He speaketh unto thee through His minister and through His prophets.

"Meanwhile I have seen it to be my duty to set your husband and you on the outside of the fold by resuming your tokens; and I do call upon you to return again into the bosom of it by humbling yourself in the dust, and repenting and confessing your sins. Then shall my heart rejoice, which now grieveth over you.—I am, your faithful pastor,

"EDWD. IRVING."

"LONDON, 14 NEWMAN STREET, *18th June* 1833.

"To Mrs —— and her three daughters, being members of my church.

"My Children in the Lord,—Endurance and longsuffering have their limits, and you have done everything by withdrawing from the flock, and going after those who have risen up against my authority; by also

tampering with the faithful members of the flock both by visits and letters, and by all injurious expressions and insinuations of us, the elders, and of others in the flock, to provoke me to anger and cause me to execute the discipline of the Church against you. I have caused your elders to wait upon you more than once, who have set before you the nature and consequence of your sins, and I have called twice myself, and over and over again intreated you to come to me as you are in duty bound; but it hath been in vain, save when Miss I—— came to trample my authority under foot, and set at nought both my counsel and reproof.

"Now, I do still bear with you in love, and beseech you to tell me wherein I have done you harm, or in any way provoked you to such unworthy conduct. Have I not sought to lead you into all truth, and done everything at all times to bless you? In despising the power you do despise the Lord—in provoking the shepherd you do provoke the Great Shepherd; and I beseech you to take heed lest He recompense with judgment. I feel assured that you are bringing yourself under His heavy hand; and while there is still time I beseech you to return unto Him.

"To-morrow I desire you to come and converse with me between the hours of eleven and one; or if that day suit not, any other day, at the same hour, but on Friday after the service; and if you set this request at nought I will not repeat it any more, but take other measures which the Lord hath put into my power.—Your much grieved and offended pastor,

"Edwd. Irving."

"Glasgow, *25th October* 1834.

"My Dearly Beloved Flock,—I do find that no time nor place doth separate you from my heart, that you should not be dearer to me than my own life. It is the Lord who hath joined this bond of love, which death itself shall not divide; for are not ye our crown of rejoicing in the presence of our Lord Jesus Christ at His coming?

"Dearly beloved, you must not be sore troubled when I tell you that the hand of the Lord to afflict me is heavier upon me than it hath ever been. I am greatly weakened and wasted, and have little strength for anything save to pray unto the Lord. Yet am I no wise cast down in spirit, desiring only the glory of the Lord in whatever way He shall be pleased to reveal it. Yet it is a sore thing that for our sin we should be thus visited at the hand of a gracious God. Let us repent and humble ourselves more and more, and walk more and more softly and tenderly in the sight of our God, putting away all vanities and idolatries, if haply our God may have mercy upon us, and remove far away the stroke of His hand.

"Much have I sought to find out, and much have I besought the Lord to reveal unto me, the manifold causes of this sad separation and utter weakening of your head; and it is made manifest unto me that we have not been taught by the Word of the Lord; we have not been broken by it, neither I nor you; and therefore the Lord hath come in with His judgments, and laid His hand upon the head of the offence, and will utterly cut us off except we repent. Our hardness and impenitency of heart, under those streams of love which flowed fresh from the bosom of God, hath at length provoked Him to anger, and He hath arisen in His faithfulness to smite the shepherd of the flock; and I confess that in righteousness He doth afflict—yea, and in mercy and in loving-kindness; and if He should slay me with the sword of His judg-

Digitized by Google

ment, I would justify the dealing of His mercy, and put my trust in Him. Oh! I have had many deep exercises of soul in my absence from you, and Satan hath been suffered to buffet me; but the Lord hath stood with me, and brought me out of the depths, and comforted me with His own free Spirit. My confidence in Him in whom I have believed hath been enlarged, together with the assurance that He hath arisen up to build His Zion and Jerusalem, that the nations and kings may assemble all to praise the Lord. But oh, my children, we have held this faith with a slack hand, with an unjoyful heart, and therefore the Lord hath been provoked to smite. I have sinned, and you have sinned, in not yielding to the voice of the Lord, by reason of the hardness of our hearts; and now the Lord breaketh them with sorrow.

"Sure I am that this affliction is to the working of tenderness of heart, both in you and in me. Moreover, I discern that *the Lord will utterly separate my name from the work which He worketh for the blessing of the whole world.* Oh! what a grief it hath been to me that my name should be familiarly joined with the work of the Lord. Oft-times in my prayer I have been so ashamed and grieved that there should be any name but the Name of Jesus, that I have almost besought the Lord to be taken out of the way, rather than eclipse in any way the Name of His honourable Son. And it is, indeed, my chief consolation in being so far apart from you, my children, and our brethren around us, that it will be seen, even by the enemies of the Lord's work, how little I have had to do with it—how little any of us have had to do with it—*save to mar and hinder it.* Again, I have discerned that the Lord, who made me strong in the flesh to serve Him, would in me first give before the Church the fulfilment of that word, 'All flesh is grass, and the glory of it as the flower of grass.' The hand of the Lord hath touched me and I am consumed like the moth; but He sendeth forth His quickening Spirit, and the decayed face of the earth is renewed again. Oh! cry ye for the outpouring of the Spirit; then shall there be the melody of health and joy in the habitations of the righteous.

"Dearly beloved in the Lord, give thanks and rejoice together, for the Lord hath heard your prayers and helped His servant. Since the last Lord's day, when ye partook of the sacrament of the Lord's Supper, I have been sensibly revived with a little strength, and have been able to resume the exercise which is recommended—viz., riding on horseback; and I am able to conduct the worship of the family who have received us under their roof with joy. Oh! rejoice ye in the blessings of the Church of God, for sad, sad is the condition of many in these parts, who received the gospel gladly, but have not been builded into a Church. It is the great grace of God to this city, and to Greenock, and to Paisley, to have begun to build His people into the unity of the Church. Surely it is the fold whereof the porter keepeth well the door; but oh! give Him the glory of your safety: so in Him shall ye go in and out, and find pasture. Ye ministers of His, let the word that was with God, that was God, speak through you all; and ye people of the Lord, into the ear of the Holy Ghost which abideth in you let the Word of God be spoken. So shall you be His witness, along with the other Churches of the brethren, the pillar and ground of the truth. Be ye of one heart and of one mind in the Lord. Put away divisions and doubtings, for is not the unchangeable God your trust?

"Peace be with you and with all the Israel of God.—From your faithful and loving pastor,

"EDWARD IRVING."

Digitized by Google

Extracts from a letter to Mr Cardale.

"*December* 1834.

"On Sunday he said to his wife, 'If I die, I die to the Lord.'

"The last words he spoke to his wife were desiring her to read Ps. xviii. to the end, always requesting her to go on when she paused; and then the fourth and fifth chapters of 1 Thess. He then said, 'Peace be with you,' which were the last words expressly addressed to her. To Mr Taylor, the gentleman in whose house he lodged, his last words were, 'Cleave to the Church, cleave to the Church!' To his father-in-law he said, 'Oh, the depths of the peace and joy in Christ Jesus!' His prayers were principally for the Church, especially his own flock; and when his mother asked him if he had anything to say about his wife and children, he answered, 'No; what have I to say? the elders will take care of them,' or I commit them to the pastor of the Church.

"He then continued for about six hours in an unconscious state, moaning very much, and then the spirit of E. Irving departed to that bosom of rest where it shall moan no more for ever."

"GLASGOW, 5*th November* 1834.

"E. I. to Mr Cardale.

"Oh! how terrible a thing it is in any way to eclipse or defraud that Brother who purchased every soul with the blood of God! Oh! be thou jealous for Him, my dear son, and jealous for that Church which He betrothed unto Himself, a chaste virgin. Oh! let no minister of Jesus seek to win her affections unto himself, for doth he not withdraw them from her Husband—from the Lord?"

[Date about December 1834.]

"To the Flock of God, which the Lord Jesus Christ hath given into my hand to keep and to bless them, with the Elders and Deacons.

"Dearly beloved Ministers and Members of the Lord Jesus Christ,—It well becometh me, who was the chief instrument of bringing in that sin for which the hand of the Lord hath long lain heavy upon us, to do my utmost part to remove the same, that He may again lift upon us the light of His countenance; and, because no sin can be removed otherwise than by confession of it—and our confessions are greatly helped by our knowledge, discernment, and hatred of the sin which we would confess—I think that I shall best serve my God and my flock, and the quiet of my own soul, and the health of my body also, by endeavouring to lead you into the nature and aggravation of that sin of ours which the Lord nameth and describeth by 'the making of a calf.'

"You will understand then, my dearly beloved, that the Lord in His great grace towards London, the city of our habitation, hath purposed, for the good of the whole Church, to set therein a complete and perfect pattern of what His Church should be, endowed with a fulness of the Holy Ghost—that is, having no lack of any gift or grace of the Spirit to shine with holy beauties, not only through this land, but into the whole earth, that the people may come up hither, as heretofore they did to Zion and Jerusalem, in order to learn the way and word of the Lord. This is the great purpose of good which our God is slowly but surely accomplishing unto the faith and prayers of all His children who call upon His name. Of this purpose we have dared to hinder Him; we have plotted against it to bring another to pass; and it is of His mercy that we have not been dashed to pieces in the kindlings of His

Digitized by Google

wrath. It is true, we did it in ignorance; but we should not have been ignorant of the way of our God, having prophets to reveal it, and apostles to dispense and order it according to the mind of the Holy Spirit, who speaketh by them; and having pastors to break down the revelations of God in simple and faithful ministrations unto the people; and having, moreover, the holy unction of the body of Christ, by which we should be able to know the truth, and to be kept from all seducers.

"But our fatness of heart, our fulness of bread, and our misuse of the Lord's most blessed gift of His Word spoken in the midst of us, brought it to pass that we fell easily into the snare of the devil, by which he thought to mar and to thwart the purpose of our God. Oh! I came far short in the office of the Good Shepherd not to have been your watchman and your guardian in that day, for which I now taste the bitterness of sorrow in my heart, and the hand of the Lord upon my flesh. But to return to my purpose of showing you our sin. Understand, dearly beloved, that such a fulness of the Spirit as our God proposeth to give to His Church in London can only stand under the headship, government, and administration of the Lord Jesus. No apostle, prophet, evangelist, nor pastor, no angel of any Church, no man, nor creature, hath more than a measure of the Spirit. To Jesus alone pertaineth the fulness, and to the Church over which He ruleth. And seeing He hath given it forth as His purpose to give unto His Church in London a fulness of the Spirit, He himself must rule over it. He that sitteth between the cherubim alone ruleth over them. But we were beguiled to think that the full measure of the tabernacle of the Lord would be given to that Church over which I preside as angel, which was no less than the exalting of the angel of the Church into the place of Christ. I tremble when I think of the awfully-perilous place into which I was thrust. Now, the figure by which the eldership is known in Scripture is the calf; and this exaltation of the angel of the Church to sit head over the fulness of the Spirit was truly the making of the calf to worship it, instead of worshipping Him who sitteth between the cherubim. I speak not at present of the injury and dishonour done to the other ministers of Christ by this setting up of one. I am contemplating our sin as it beareth upon Christ himself—upon the person of the Son of God; and I do see it as nothing less than a cunningly-contrived plot to take out of His hands the dearest and noblest of all His prerogatives, that of Head of the Church, and giving it to another. In the same light I see the naming of evangelists by me, which pertains not to any one but to the second Adam; His it is to give names to every beast and every tree in the spiritual Eden. And of this also I do repent, and call upon the whole flock to repent along with me. In the same light also do I see the sending forth of the evangelists unordained, which was the slighting of Jesus, the Apostle in His apostles, to whom it appertaineth to send forth. In all these things I grievously sinned against the Lord, and you with me. We were blinded. We were unwatchful. We were covetous. We were counted to be made rich. We thought not on the poverty of others. We were impatient of the government of apostles of the Lord in them. We sought independence as a Church; and, but for the grace of God, we had reaped the very independence of Satan.

"God saw that it was not in our hearts to do these things; He saw that nothing was farther from our hearts, that we had been taken, through our simplicity, by the craft of the devil, and therefore He had mercy upon us, and began to take the veil from off our eyes by the

Digitized by Google

hand of His apostles, to whom He gave timeous discernment of these things, with utterance of that which they discerned; but I confess for myself that I was very slow—yea, and reluctant—to turn back from my evil way: whereto I do trace the heavy chastisement of the love of my God; and the Lord hath declared that there was the same cleaving to the evil thing in the elders and in the people.

"Let us now, my dear children, be of one mind to put it away with abhorrence and loathing, that we should have been found in such deceivableness, and so fearfully deceived. For I am assured that, though the Lord showed us at the last communion such a token for good, it was unto the last awakening of us by His returning love to consider our past ways, and with haste to turn our feet into the ways of His commandments. But if we remain in a state of lethargy, not laying this thing to heart, nor truly repenting of it, I know not with what new and more severe trials He will try both you and me. I have a good hope, however, in my heart, that there will be an awakening to understand the purpose of the Lord, and patiently to wait for it. Yet am I not without fears for some, lest they turn aside from the way of the Lord and abide in their former ways, which are not good.

"Oh! remember, my beloved, that we are not now what we were when the Lord's Word did find us. We are called and chosen and set apart to a great work, which the Lord seeketh to accomplish in and by us, and for all His Church—yea, for all the world. We may not dwell in our ceiled houses; we may not abide by the sheep-cotes; still less may we lie down beside the flesh-pots of Egypt; but we must gird up the loins of our mind and go forward. We must bear the burden of the Lord: we must remember that His presence is in the midst of us, and take off the shoes from our feet, because the place where we stand is holy ground. It is the Word of the Lord which we have received to keep holy and to obey.

"And blessed be the Lord that He hath kept the witness of the Spirit in the midst of us, and reproved every one who hath been betrayed into any mingling of His Word. Oh! reverence the Word of the Lord whenever it is spoken amongst you.

"Ye elders, reverence it; ye people, reverence it. Cry for the prophet, for he was a chosen vessel.

"Hold ye him against his own rebellious heart. Let him not go; and if he will not return, oh! be ye guiltless of his fall. For myself, while I am conscious of being led about by the Lord amongst His servants, and of being used by Him in giving them counsel, I am also conscious of His hand abiding upon me to weaken me; nor do I expect to see it removed until we have together thoroughly repented of our sin, and been cleansed from it in our inward parts. The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost be with you all. Amen.—Your faithful and loving pastor,

"Edwd. Irving."

Eastern Christians.

THE COPTS.

The phrase "Eastern Christians" is one frequent in word and writing, but has very often no better defined a meaning than the much-misapplied names of "Turks" and "Arabs." Still the phrase is a symbol;

Digitized by Google

and many who, were they asked what "Eastern Christians" really are, might be very much puzzled to define them with anything like accuracy, have yet a tolerably precise idea of what they themselves mean by the name. Something on Mohammedan ground, but antagonistic to Mohammedanism and Mohammedan traditions, something sympathetic with Europe and the modern West, an element of progress, a germ of civilisation, a beam of day-dawn, a promise of better things.

In matter of nationality it is well to begin by laying down, where possible, certain geographical limits. Accordingly, for the subject now in hand, we will exclude India, Persia, Asiatic Russia, China, and their adjacent kingdoms or sub-kingdoms; and we will take for the field of "Eastern Christians" that contained within the bounds of the East Turkish empire and Egypt; to this last we may not unsuitably add Abyssinia. Even after this narrowing, our range will be wide enough.

But, wide though it be, still wider and stranger in its specific variety is the great "Eastern Christian" *genus* included within it. We must, therefore, classify and sub-classify a little for clearness sake.

The first class may consist of the Eutychian Monophysite, or anti-Chalcedonian school. Of the special dogmas or Ritualistic peculiarities implied by these titles our readers may very possibly be ignorant, at least in part; nor would it much advantage them to learn. Laying aside therefore the investigation of microscopic diversities in ceremony or belief—a tedious labour, and of no general interest—it will suffice to note that the above denominations indicate a class of Christians hating Greeks, Greek Church-government, and all that pertains thereto; hating also all Westerns, Catholics, or Protestants very sincerely, but with a less violent form of hatred; hating Mohammedans also not a little, yet less than the dissident of their Christian brethren.

Now this class comprises four sub-classes, namely, Copts, Armenians, Abyssinians, and Syrians. Of these, the Copts have their principal *habitat* in Egypt, Upper and Lower, though they may be found not unfrequently in Syria also; the Abyssinians are limited to the country which their name implies; the Armenians own for headquarters the eastern half of Asia Minor, or Anatolia, with the Taurus; they are also to be met with in large communities throughout all the great towns and commercial centres of the regions already indicated; the Syrians are, for the most part, inhabitants of Syria proper, especially north of Damascus. Besides their general hatred of outsiders, Mohammedan or non-Mohammedan, these four sub-classes have a mutual sub-hatred of each other, varying, however, in intensity and degree.

A second class of "Eastern Christians" is the Nestorian or anti-Ephesian sect. Here again we need not prolong the examination of distinctive rites or tenets; it may be enough to say that the more special hatred of these Nestorians is directed against the Greeks; they bear also a fair hatred against Mohammedans and Westerns in general. There is no sub-class here; all are alike Nestorians or Chaldeans, though the first appellation is more commonly given to the inhabitants of the Kurdistan mountains, the latter to their co-religionists who dwell lower down in the Tigro-Euphrates valley towards Bagdad. A few Nestorians are also scattered about Syria.

A third and a very important class comprises those belonging to the orthodox, or Greek, or Chalcedonian formula. None are better haters than these; in extent their hatred is correlative with the hatreds of those already enumerated, but in intensity it surpasses them. This class is divided into two sub-classes, namely, Phanariot Greeks and

Digitized by Google

Russianised Greeks. Of these, the first are to be met with in good numbers everywhere throughout Asiatic Turkey; their headquarters are, however, in the western part of Anatolia, and the islands of the coast. The second, much less numerous, exist chiefly in Eastern Anatolia; sheltered or attracted by the close proximity of the Russian frontier.

The fourth class consists of "Eastern Christians" who, while retaining their special Ritualistic peculiarities, profess obedience to the See of Rome; they are sometimes called also *Melchite*, or "United." They rejoice in five sub-classes—Greek, Armenian, Syrian, Chaldean, and Coptic, each with the prefix "united;" and each corresponding in geographical and other circumstances with their non-united namesakes, for whom they reserve their choicest hate, though with a tolerable superabundance of it for each other.

The fifth class contains the well-known Maronites of Mount Lebanon, colonies of whom may also be found throughout Syria and Lower Egypt. Roman Catholics in creed, and partly so in rite, they sympathise best of all with the Westerns; for all others their hatreds coincide with those above enumerated.

The sixth class comprises native "Eastern Christians," who have adopted not only the creed and obedience but also the peculiar rites of Rome. These abound most in Cyprus, and in what once was Palestine; a few may also be seen wherever a Franciscan convent can support a mendicant following. These last are of no importance, either morally, intellectually, or numerically—the mere Pariahs of their race.

We have thus fourteen distinct species of "Eastern Christians;" each distinct from, and each antagonistic to, the other. This number may suffice us; nor need we extend for the present our researches and our sympathies among certain curious Eastern sects or nationalities; Christian in their origin, but having since developed into strange forms, hardly compatible with the received type of Christianity, though still widely unlike Mohammedanism. Such are the Yezeedis of Mesopotamia, the Anseyreeyeh of Northern Syria, and the Sabæans of extreme Chaldea. Their condition and tendencies merit investigation, but they lie apart from our present subject.

Nor, indeed, should we have run through this long catalogue of classes and sub-classes were the lines of demarcation merely dogmatic or Ritualistic. In such case it might have been enough to admit to the title of "Eastern Christians" all natives of the East who accept the gospel, after one fashion or another, and reject the Koran. But these differences of rite and dogma, seemingly so unimportant, are in reality the surface-lines of deep clefts that centuries cannot obliterate; they are demarcations of descent and nationality, of blood and spirit. Each so-called sect is in fact a little nation by itself, with its own special bearings and tendencies, social and political, not to be regarded in the same light, placed on the same level, or treated with on the same principles as the nearest sect beside it.

Distinct conditions imply distinct relations; the latter are, or ought to be, determined by the former. We should do well, accordingly, before we rush into an embrace of general sympathy with our "Eastern Christian" brethren in a heap, to inspect them closer, class by class; since thus we may learn with whom we have to deal, what we may expect from them, and they from us. . . .

There is a race of "Eastern Christians," more ancient in their Christianity than Syrians, Maronites, and Armenians—of more undoubted

Digitized by Google

descent than the Greeks of the islands and Anatolia—a race that dates its nationality from no special creed or ritual, older than the Hebrew itself—old as the first rational records of the inhabited world, the Copts of Egypt.

By what fate a nation, born, it would seem, to command—the skilful organisers of a mighty and long-enduring kingdom—the claimants of eternity in the imperishable monuments of their greatness—the builders of Thebes and the Pyramids—the heirs of Rameses and Pharaoh—have for more than two thousand years remained the scarce impatient slaves, now of Persia, now of Greece, Rome, and Byzantium, then of Arab or Memlook princes, of Tartars and Turks, till they have sunk to their present deep degradation, were hard to say. The extinction of national energy is often a harder problem to solve than its origin and development. Yet even now, after so long a servitude and depression, they still retain, and this may increase our wonder, many of those very qualities which once rendered them lords, not of their own Egypt and Nile only, but of Syria, and of no inconsiderable portion of Asia also; crushed, but scarcely changed.

Since, however, the Arab conquest in 638, the blood of the now Mohammedan inhabitants of the Nile valley has so mingled with that of their Arab invaders, besides what further modification it may have admitted from Negro and Nubian, Circassian and Turk, that we will in these pages restrict the nationality as the name of Copt to the native Christians of the land, who, along with their peculiar form of belief, have retained also the purity of their national descent without any appreciable admixture.

Except a few thousands, five at most, of so-called Catholic Copts, who to all practical intents and purposes resemble the rest of the nation, the Copts of Egypt belong, by tradition, if not by knowledge, to the Eutychian or ultra-Monophysite school; a circumstance which, combined with the hereditary remembrance of historical injuries, divides the Egyptian from the Greek by a deep cleft of national and religious hatred. Towards the Mohammedan population around, the Copts have little ill-will, though of all "Eastern Christians" they have had the most cause to complain. The transient atrocities of the mad Caliph Hākim can, indeed, be scarcely laid to the charge of Islam, from which Hākim himself was notoriously an apostate; but there is no doubt that, in following and purely Mohammedan times, oppression and even persecution have at frequent intervals weighed heavily on the Copts. The dangerous proximity of their Western co-religionists, the intrusive sanctity of Louis IX., and the Crusades, which involved the loss of other and better lives than those of the Crusaders themselves, may explain the anti-Christian bitterness of the rulers of Egypt; and the knowledge of the mediate cause may have rendered the Copts less hostile than might have been else expected to their immediate oppressors. Besides, they are a patient people.

In all times and under every dynasty the Copts have been the scribes and accountants of Egypt; a position productive of much influence to those who hold it, and also of not a little wealth. Their natural turn for calculation, however intricate—their habits of enduring and accurate labour—their sedentary and somewhat phlegmatic disposition—all agree to fit them for this kind of work, and to render them pre-eminent in it. The inventors of papyrus-scrolls and hieroglyphics are still the best book-keepers of the East; and the calculating and mechanical skill of old days, to which the hydraulic system, no less than the architectural monuments of the land, bears witness, is yet theirs, though employed at

Digitized by Google

the bidding and for the behests of strangers. Instances are not wanting—how should they be, in a land where law is arbitrary and where public opinion has no general expression?—of Coptic accountants who have scandalously abused the confidence placed in them to their own personal advantage; but, on the whole, opportunity makes fewer thieves among the Copts than might have been reasonably anticipated; and, under its present *régime* of mercantile swindlers and foreign adventurers, the Egyptian Government may have room to regret the traditions of former times, and the diligent service and average fidelity of the Copts.

Commerce, that, at least, which involves distant venture, and speculation in general have no special attraction for this race. Whatever wealth they may have, much or little, is not to be looked for among the investments of a Suez Canal or of a Government loan. That wealth, if not placed in local and immediate trade, in a corn-store or a warehouse, is by preference converted, where possible, into buildings and land. The Copt is fond of building; and when he can keep clear of the wretched pseudo-French taste which has disfigured Egypt with huge uncomfortable card-paper edifices, and palaces or pavilions more suited, if even that, to the banks of the Seine than of the Nile, his style of architecture is not only, like that of his ancestors, solid and enduring, but handsome and appropriate to the climate and scenery. Skilful and delicate stone-carving, patterns intricate, yet in harmony with the main lines of the building, nicely-balanced vaultings and galleries, graceful pillars, wonderful lattice-work, and bright colours so used as best to carry out the general effect—such is the genuine Egyptian architecture of our times, where applied to lesser or domestic edifices. But in larger constructions, and especially in some recently-built churches, the solidity and polish of the granite columns, and the bold grandiosity, almost grandeur, of the general outlines, heavier than the Saracenic, yet not so heavy as the older Byzantine, vindicate the descendants of the Luxor and E'sne architects from the imputation of degeneracy.

We enter the house of Markos or Georgios; we are received in roomy apartments, well carpeted, and adorned with candlesticks or mirror-frames of massive silver, and furniture curious in carving and inlay. From the windows we look out under far-projecting eaves, into the dense shade of green gardens, where the waters of the Nile, infiltrated through the earth, and drawn up by the creaking water-wheel, or Na'oorah, run divided and subdivided into a thousand channels, under the broad leafage of bananas, magnolias, and a hundred other trees gay in flower and copious in fruit, or between luxuriant sugar-cane and the famed pot-herbs of Egypt, the regret and envy of Palestine; within, gaily-dressed servants, mostly Negroes, bring in jewelled coffee or sherbet cups on huge silver trays; the amber mouthpieces of the long pipes are ringed with diamonds; and when the lady of the house appears, it is with massive gold ornaments, pearls, and diamonds on her head-dress, ponderous bracelets and anklets, all gold. . . . . We find that the master of the house takes little interest in European news and politics; the very names of Gladstone and Disraeli are possibly unknown to him, and those of Alexander II. or Napoleon III. excite no sympathy; in a word, he has small science of the West, and even less disposition to share or follow its movements. But if our own reciprocal ignorance permits us to enter on such topics we shall find him well instructed in the history of his own country; well read, too, in Arab and Mohammedan literature; shrewd and far-sighted in his views of what may best befit Egypt and her government, her agriculture, irrigation, trade, and so forth.

Digitized by Google

The Copt is a devout, indeed a superstitious, "Christian;" only his Christianity, however intense in belief and copious in rite and symbol, does not greatly interfere with the general tenor of his practical and daily life, either for better or for worse. Nor are his dark-turbaned priests likely to teach him much of what we should term morality; guileless of it themselves, why or how should they impart it to their flocks? A "Coptic marriage" has passed into a proverb. . . . . The fact is, that in all respects, dress and ecclesiastical ceremonies excepted, the clergy and the laity are much alike; unless that the former, condemned by the endless Ritual of Dioscoros to pass nigh half their lives in the mechanical and unmeaning repetition of words, and thus deprived of leisure for the studies and pursuits that in some degree form and instruct the mind of the latter, are considerably the more ignorant of the two. Even the Patriarch, when in his ordinary out-of-church dress, and seated among his town friends on an informal divan, might, to the unforewarned eye or ear, easily pass for a respectable land-owner or a Cairo tradesman. Nor probably would his inner man, could we see it, offer any very distinctive mark of superiority either intellectual or religious.

From the above sketch our readers may conclude that, although the Copts are gifted by nature with an intellect fully up to, and in some respects above, the average standard, education among them is desultory, partial, and following rather the local and Arab than any special track of its own. The ancient Coptic language is, indeed, still maintained in church-rituals and the like; but, though all among the clergy can read, we have never yet found any one of them who could understand the meaning of its characters. Coptic was, however, till within recent memory spoken by the peasantry in some towns of Upper Egypt, at Achmim in particular: but want of school instruction has allowed this curious remnant of the past to fade away, and ultimately disappear altogether. French or English is rarely studied in a Coptic school; a subject of regret, considering how widely these languages are diffused or becoming diffused among the other inhabitants of Egypt. Thus in the general race the Copts are left behind for want of acquirements so necessary that they are fast becoming common among the surrounding tribes of the land; and the old masters of Egypt have neglected and still continue, with few and faint exceptions, to neglect the opportunity of re-asserting the empire of mind, since every other form of empire has irrecoverably passed away from them. In a word, the Copts are non-progressive; a condition equivalent, where all else advance, to retrogressive; their qualities, good or bad, they have received by inheritance of birth, and still retain; but the talent not put out to interest, and that wrapped up in a napkin or hid in the earth, are much alike in uselessness; and the fate of such is often to be wholly taken away.

The census of Copts in Egypt and its neighbourhood is variously given from one hundred and fifty to two hundred thousand; it certainly does not exceed the latter estimate.—*Abridged from the "Quarterly Review," in the "Wesleyan Methodist Magazine."*

The French described by one of themselves.

WAS there ever any nation on the face of the earth so full of contrasts and so extreme in all its actions; more swayed by sensations, less by principles; led therefore always to do either worse or better than was expected of it, sometimes below the common level of humanity, some-

Digitized by Google

times greatly above it; a people so unalterable in its leading instincts, that its likeness may still be recognised in descriptions written two or three thousand years ago, but at the same time so mutable in its daily thoughts and in its tastes as to become a spectacle and an amazement to itself, and to be as much surprised as the rest of the world at the sight of what it has done; a people beyond all others the child of home and the slave of habit, when left to itself, but when once torn against its will from the native hearth and from its daily pursuits, ready to go to the end of the world and to dare all things; indocile by temperament, yet accepting the arbitrary and even the violent rule of a sovereign more readily than the free and regular government of the chief citizen; to-day the declared enemy of all obedience, to-morrow serving with a sort of passion which the nations best adapted for servitude cannot attain; guided by a thread as long as no one resists, ungovernable when the example of resistance has once been given; always deceiving its masters, who fear it either too little or too much; never so free that it is hopeless to enslave it, or so enslaved that it may not break the yoke again; apt for all things, but excelling only in war; adoring chance, force, success, splendour, and noise more than true glory; more capable of heroism than of virtue, of genius than of good sense; ready to conceive immense designs rather than consummate great undertakings; the most brilliant and the most dangerous of the nations of Europe, and that best fitted to become by turns an object of admiration, of hatred, of piety, of terror, but never of indifference.—*Tocqueville on the State of Society in France before the Revolution.*

Growth of Atheism.

When the present Prime Minister some time since so recklessly quoted a stanza to the Greenwich working men from the "Secularist Hymn Book," the relish with which this ill-advised sally was received by his hearers showed that what was a novelty to his admirers of the middle and upper classes was no novelty whatever to the masses of our people. We are very little aware, for the most part, of the alarming advance of atheistic doctrines among them, and of the hold which they have upon their minds, and we cannot but look upon it as one of the most depressing signs of the day, that on a more recent occasion the same prominent public man should, to a more cultivated audience, have spoken of atheism and atheists with "bated breath and whispering humbleness," with an extraordinary affectation of deference, and profound humility and candour, which really left an impression on the mind that, after all, the difference between faith and unbelief was but one of opinion, and that the sincere and earnest "apostle of modern thought" deserved almost as much respect and reverence as the true apostles of the ancient creed.—*Christian Observer.*

The Social Condition of Rome.

The *Pall Mall Gazette* observes that the reports of the different sub-committees charged with making the census in Rome are now appearing in the Italian papers. Each quarter of the city had its own sub-committee, and it was generally supposed that, when once the report on the condition of the Ghetto was made, the worst would be known concerning the Roman population. However, it seems that the condition of the celebrated Citta Leonina, vulgarly

Digitized by Google

called the Borgo, surrounding the Vatican, is far worse than that of the Jews' quarter on the other side of the Tiber. The commissioners are unanimous in denouncing the dwellings they have visited as wretched and filthy beyond all description. Such terms as dog-kennels, pigsties, hovels, dens, holes, &c., are used every moment in their reports to designate the habitations of the wretched class who live in the Borgo. Indeed, it is only necessary to give one of their twelve reports in order to form an exact idea of all, so much do they resemble each other:—

The Commissioner of the 136th Circle relates that in one house he found six persons occupying one bed, and, what appears almost incredible, the body of a man who had died the day before had been left to keep company with the other occupants of the bed during the night. Such facts, deplorable as they are in themselves, are, moreover, ruinous to public health and morality. Nearly all these dwellings are without privies, and the inhabitants of the ground floors are in direct communication with damp yards, filled with refuse thrown out of the upper windows; add to this, doors and windows without glass or any kind of protection. The owners of these houses, who obtain from their rent a profit quite out of proportion to their cupidity, refuse to repair these dens, in which we should like to condemn them to live for a while, to teach them that charity which they only have on their lips. Another peculiarity also is worth observing, namely, that the greater part of these hovels belong to the Vatican, to the monasteries, and other pious congregations besides.

Poetry.

PRAYER-UNION HYMN FOR 1873.

"O come, let us worship and bow down; let us kneel before the Lord our Maker."—Ps. xcv. 6.

All the earth this day is crying
  To the Lord of all the earth.
All Thy churches, Lord, are pleading,
  As they wait the glorious birth:—
Birth of the new earth and heavens,
  Long deferred, but promised long;—
Birth of nations to the glory
  That shall fill all lands with song.

Never was the world more needy,
  Human hearts more sad and poor,
Crying blindly for a healer;
  Seeking not the heavenly cure.
Never was the harvest greater;
  Yet the reapers, where are they?
Far and few, where most are needed;
  Fainting in the heat of day.

Never did the world shine brighter
  With its beauty and its love;
Drawing souls within its circle
  From the joys and songs above.
Never did the great ensnarer
  Spread his spells with wiser skill,
Turning light to darkness, mingling
  Sweet and bitter, good and ill.

Digitized by Google

Father, in this day of weakness,
Weary hand, and fainting knee;
In this hour of fear and darkness,
Now for help we turn to Thee!
Let the sighing of the needy
Come into Thy listening ear;
Let Thy people, in their pleading,
Know Thee gracious, find Thee near.

These our cries of sin and weakness
On Thy mercy-seat we lay;
To Thy heavenly love appealing,
There we leave them, Lord, this day.
There the sprinkled blood shall own them
As we lay them at Thy feet,
Perfumed with the priestly fragrance,
Incense ever pure and sweet.

Golden vials full of odours,
Sending up their fragrant breath,
Bear into Thy heavenly temple
These our broken cries beneath.
From that temple where He dwelleth,
He our Priest and King above,
Let the never-ending answer
Daily come in joy and love.

For the earth, with all its kingdoms
Far and near, this day we cry.
Light of light, dispel the darkness
With the dayspring from on high.
For Thy Church of every nation,
For each saint on earth we plead;
Give the fulness of Thy Spirit,
Give the life and light we need.

Unto Him, then, who is able
Thus to do for us this day
Far beyond what we can ask for,
Unto Him be praise for aye.
Praise to the Eternal Father,
Praise to the Eternal Son,
Praise to the Eternal Spirit,
Praises to the Three in One.

NOTICE.

All readers of this Journal are most earnestly requested to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1873.

Art. I.—THE REMOVAL OF THE FIRST AND THE ESTABLISHMENT OF THE SECOND SACRIFICE.

"**He taketh away the first, that He may establish the second.**"—**Heb. x. 9.**

To a Jew this language must have sounded strange, if not profane; quite as much so as did the words, "Destroy this temple, and in three days I will raise it up." A first and second *what?* Does he rightly hear the words?

Is it a second temple, a second altar, a second priesthood; the first being set aside? That cannot be! Israel's service is divine; it is one and unchanging. Messiah, when He comes, will conform, not destroy it. Israel's service is a first without a second. A second is an impossibility, a blasphemy.

Yet the apostle, a Jew writing to Jews, announces this incredible thing! He announces it as an indisputable certainty; and he expects to be believed. Had he announced a second sun, or a second universe, rising out of the extinction of the first, he would not have been reckoned so outrageous in his statement as in declaring the abolition of Israel's present service, and the substitution of one more perfect, and no less divine.

1. But *what* is this first? Speaking generally, it means the old temple and tabernacle service; the old covenant made with Israel in the desert from Mount Sinai. But the special thing in this service to which he points is the sacrifice or sacrifices; the blood of bullocks and of goats, the morning and evening sacrifice of the lamb for the daily burnt-offering in which all the

Digitized by Google

other sacrifices were wrapt up, which was the very heart and soul of all the worship carried on in that sanctuary.

2. By *whom* was this "first" taken away? By Him who set it up and upheld it for so many ages: "*He* taketh away the first." He, the Lord God of Israel, the God of Abraham and Isaac and Jacob. It was not man who destroyed it; even as it was not man who established it. Long before the city was overthrown and the temple perished, the sacrifice had come to an end, the temple service had run its course.

3. *When* was it taken away? On that afternoon of the Passover when the Son of God died upon the cross; that awful hour when the sun was darkened and the earth shook and the rocks were rent. Then, at eventide, at three o'clock, the last Jewish sacrifice was laid upon the brazen altar. In God's reckoning that was really the *last*. No doubt, for years after this, sacrifices continued to be offered up; but these could no longer be said to be of divine appointment. The number of burnt-offerings, according to God's purpose, was now complete; their end had been served; they passed away. From the day that Solomon laid the first lamb on the temple altar, from the day that Moses laid the first on the tabernacle altar, from the day that Adam laid his first upon the altar at the gate of Paradise, how many tens of thousands had been offered! But now God's great purpose with them is served. All is done. The last of the long series has been laid upon the altar.

4. *How* was this first taken away? Simply by setting another in its place; making it give way to something better. Not by violence or fire, or the sword of man. The altar sent up its last blaze that evening as brightly as ever. The blaze sank down, and all has since been dark. The great end was served, the great lesson taught, the great truth written down for man. Then, and thus, the fire ceased to burn and the blood to flow. No more of such fire or such blood was needed. The first was taken away without the noise of axes or hammers, because its work was done.

5. For *what end* did He take away the first? That He might establish the second. The first seemed steadfast; Israel reckoned on it standing for ever; it had stood for many an age. Yet it gives way, and another comes; one meant to be more abiding than the first; *one* sacrifice, once for all; yet that sacrifice eternal, the same in its results on the worshipper as if it were offered up every day for ever, the basis and seal of the everlasting covenant. It was to make room for this glorious second that the first was taken away, this glorious second through which eternal redemption was accomplished for us.

Digitized by Google

Besides, it had come to be necessary on other grounds that the first should be taken away. It was beginning to defeat the very ends for which it was set up. Men were getting to look upon it as a real thing in itself, and to *believe in it* instead of believing in Him to whom it pointed. It was becoming an object of worship and of trust, as if it were the true propitiation; as if the blood of beasts could pacify the conscience, or reconcile God, or put away sin. It was becoming an idol, a substitute for the living God and for His Christ, instead of showing the way of true approach and acceptable worship. As men in our day make an idol of their own faith, and believe in it, instead of believing in the Son of God, so did the Jews of other days make the sacrifice their confidence, their resting-place, their Messiah. And as Hezekiah broke in pieces the brazen serpent when Israel began to worship it, so did God with the sacrifice.

That sacrifice was not in itself a real thing, nor did it accomplish anything real. It was but a picture, a statue, a shadow, a messenger, no more. It was but the sketch or outline of the living thing that was to come; and to mistake it for that living thing itself was to be deluded with the subtlest of all errors and the most perilous of all idolatries. And what can be more dangerous for a soul than to mistake the unreal for the real; to dote upon the picture, and lose sight of the glorious Being represented? Ah, we do not thus deceive ourselves in earthly things! No man mistakes the picture of gold for gold itself, or the portrait of a loved face for the very face itself. Yet do we daily see how men are content with religious unrealities; the unrealities of a barren creed, or of a hollow form; the unrealities of doubt and uncertainty in the relationship between them and God. We find how many of those called religious men are satisfied with something far short of a living Christ, and a full assurance, and a joyful hope.

Nay, they make this unreality of theirs an idol, a god; not venturing to step beyond it, not caring to part with it. They have become so familiar with it, that though it does not fill their soul, it soothes their uneasiness; it gratifies the religious element in their natural man; it pleases their self-righteousness, for it is something of their own; and it saves them from the dreaded necessity of coming into direct contact with the real, the living Christ, of being brought face to face with God himself.

Thus it comes to pass that a man's religion is often a barrier between his soul and God; the unreal is the substitute for the real; so that a man, having found the former, is content and goes no farther; nay, counts it presumption, profanity, to do so.

Digitized by Google

To be told that the *world*, with its gay beauty and seducing smiles, comes between us and God, surprises no man; but to learn that the *temple* with its sacrifices, the *Church* with its religious services, does so, may startle some; nay, may exasperate them, as it did the Jews to be told that their multiplied sacrifices and prayers were but multiplied barriers between them and God; not channels of communication, nor means of intercourse. The Jewish altar stood between the Jew and God, and that which was simply set as the ladder up to something higher became a resting-place. All the more because it looked so real to the eye, while that to which it pointed was invisible, and therefore to sense unreal. But real as it looked, it was cold and unsatisfying. It was a real lamb, and a real altar of solid stone and brass; it was real blood and fire and smoke, and to take away these might seem to take away all that was substantial. But, after all, these were the unrealities. They could accomplish nothing for the filling of the heart, or the pacifying of the conscience, or the healing of the soul's deep wounds. Yet they pointed to the real, and their very unreality was meant to keep man from making them his home, or his religion, or his god. Men might admire the holy symbols and majestic ritual; but the true use of such admiration was to lead them to reason thus, "If the unreal be so attractive, what will the real be? if the shadow thus soothes and pleases, what will not the divine substance do? if the picture of Messiah thus sketched in these ceremonies be so fair and goodly, how much fairer and goodlier will be the living Christ himself? if the porch of the temple, or the steps leading to that temple, be so excellent, what must the inner sanctuary be? and who would stand thus, all a lifetime, shivering in the cold without, when the whole interior, with all its warmth and splendour and life and vastness, was thrown open, and every man invited to enter and partake the gladness?"

Thus the "taking away of the first" was not the mere removal of what had done its work and become useless; but the abolition of that which had become an idol,—a barrier between the Jew and God; quite as much as if the brazen altar had in the process of time become so enlarged as to block up the entrance into the holy place, or the holiest of all. We read in Jewish history that once and again, during the seventeen sieges of Jerusalem, the gate of the temple was blocked up by the dead bodies of the worshippers. So did the access into the true tabernacle, not made with hands, become blocked up by the very sacrifices that were intended to point to the open door; and so in our day (long after that altar has been overturned

Digitized by Google

and the fire quenched) is entrance into the holiest blocked up by our dead prayers, our dead works, our dead praises, our dead sacraments, our dead worship, our dead religion, quite as effectually as by our total want of these. A lesson hard for man to learn, especially in days when religion is fashionable and forms are exalted above measure. Greatly is that text needed amongst us, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ purge your conscience from dead works, to serve the living God?" (Heb. ix. 13, 14.)

It is, then, through the "second," not the "first," that the conscience is purged and the man made an acceptable worshipper, capable of doing good works, and doing them in the spirit of liberty and fearless gladness. It is with the second, not the first, that the sinner has to do in drawing near to God; and it is the second, not the first, that God has regard to in receiving the sinner, and receiving him on the footing of one whose sins and iniquities are remembered no more.

How wide the difference, how great the contrast, between the first and the second! The first drew the veil, and shut out the sinner from the holiest; the second rent it, and bade him enter. The first filled the sinner's soul with dread, even in looking on the holiest of all from without; the second emboldened him to draw near and go up to the mercy-seat. The first made it death to cross the threshold of that inner shrine where the symbol of the glory dwelt; the second made it life to go into the very presence of God, and provided the new and living way. The first gave no certainty of acceptance, and laid the foundation for no permanent assurance; the second said, "Let us draw near with a true heart in the full assurance of faith;" "let us come boldly to the throne of grace." The first was never finished, even after many ages; the second was finished at once. The first was earthly; the second heavenly. The first was temporal; the second eternal. The first was unreal; the second real. The first pacified no conscience; the second did this at once, purging it effectually, so that the worshippers, once purged, had no more conscience of sins. The first was but the blood of one of Israel's lambs; the second the blood of the Lamb without blemish and without spot—the precious blood of Christ!

Still there was much about that "first" to interest, to solemnise, to gladden. It was old and venerable, a true relic of antiquity such as no modern Church can boast of. It was not one death, but many thousand deaths; not one victim, but ten

Digitized by Google

thousand victims; each of them fulfilling a certain end, yet all of them unavailing for the great end—complete remission of sin, and the providing for the worshipper a perfect conscience and reconciliation with the Holy One of Israel.

And that *last* Jewish sacrifice, at the hour of the crucifixion, which ended the "first" and began the "second," was there not something specially solemn about it? Was there not something peculiar about it as the last? Like the last cedar of Lebanon, the last olive of Palestine, the last pillar of a falling temple that has stood for ages, the last representative of an ancient race, it could not but have something sacred, something noble about it.

An unbelieving Jew, worshipping in the temple at the time, would see nothing remarkable about it, save the unaccountable darkness which had for three hours covered Jerusalem, and the fearful earthquake, and the mysterious rending of the veil, the tidings of which would immediately spread both in the temple and the city. What can all this mean? he might say; but he knew not what they meant, nor that this was the last sacrifice according to the purpose of the God of Israel. Not connecting the first with the second, nor the earthly with the heavenly, he would soon forget the darkness and the earthquake and the torn veil, coming next morning at nine o'clock to assist in the celebration of the morning sacrifice. For the great *break* in the sacrifices was an invisible thing to him. To heaven it was visible, to angels it was visible, to faith it was visible; but not to unbelief. And unbelief would go on from day to day doting on the old sacrifice and admiring the old altar, till the Roman torch set fire to the goodly cedar of the holy places, and the Roman battle-axe shivered the altar in pieces, and brought to the ground porch and tower and wall, gate and bar, in one irrecoverable ruin; not one stone left upon another.

But how would a believing Jew view this last sacrifice? With mingled feelings in many ways, for as yet his eyes were but half opened; and though he might in a measure understand the first, he could not fully see the second, nor the first in connection with the second. It would still be to him sacred and venerable, though now he saw like the picture of a dissolving view passing away and being replaced by another. Holy histories of his nation and precious recollections of his own experience would come up into view. From that sacrifice he had learned the way of forgiveness, perhaps from childhood. Often had the sight of it passed in happy thoughts, and told him of the love of a redeeming God. Often had he stood at that altar with his little ones, and taught them from it the way

Digitized by Google

of salvation through blood. Often had he seen the fire blazing, and the smoke ascending, and the blood flowing; and he had mused over all these in connection with the first promise of Messiah's bruised heel, and the latter prophecies of His pouring out His soul unto death. But now he was startled. That darkness, that earthquake, that rent veil, and in connection with all this the scene on Golgotha now going on, seemed to say that sacrifice has done its work and must pass away. That has come at last which he had been long looking for,—the better Lamb, the richer blood, the more perfect sacrifice. Now he sees the full meaning of the burnt-offering; now his faith lays its hand on the head of the true sacrifice; now he knows what John meant when he said, "Behold the Lamb of God!" and he can say with Simeon, "Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation."

And with what thoughts must the Son of God have seen from the cross the smoke of that last burnt-offering ascending! for it was at the ninth hour, our three o'clock, when the evening lamb was laid on the altar, that Jesus "cried with a loud voice, Eli, Eli, lama sabachthani?" Yes, when the Son of God, the true Sin-bearer, was uttering these words, Israel's last sacrifice was offered. It is finished! was the voice from the altar; It is finished! was the voice from the cross. Now the last type is done, and Jesus sees it (for the altar-smoke would be quite visible from Golgotha); Israel's long lesson of ages has been taught; the type and antitype have been brought face to face. How often had Jesus seen the morning and evening lamb offered up, and on gazing on it realised His own sin-bearing work. Now He sees all accomplished,—sin borne, peace made, God propitiated; and in testimony of this, the last burnt-sacrifice offered up. All is done. He sees of the travail of His soul, and is satisfied. He can now tell Jew and Gentile that atonement has been made by the better blood. Life has been given for life; a divine life for a human. He can say, Look no longer on your altar, its work is done. Look to Me, of whom it spoke during so many ages; look unto Me, and be ye saved, all the ends of the earth.

And how does the Father view that last sacrifice? For 4000 years it had been the witness to the sin-bearing work of the coming Messiah. The Father had set it there to bear testimony to the propitiation of His Son. It said to Israel, and it said to the world before the days of Israel, The seed of the woman is to be man's deliverer. He is coming! He is coming to bear sin, to be wounded for our transgressions and bruised for our iniquities; to take the chastisement of our peace

Digitized by Google

upon Him, and to heal us by His stripes. For ages that was the voice that came from the altar. It was the Father's voice foretelling the advent of His beloved Son. And now that voice from the altar is to die away. The testimony is to cease, for He to whom it was given is come. The ages of delay are over, the day of expectation has come to an end. The purpose of Jehovah is now consummated. The Father now delights in the accomplishment of His eternal design. Now grace and righteousness are one. So long as one burnt-offering remained unpresented, there was something awanting, something unfinished. But now the last of the long series has arrived. The type is perfected, the last stone has been laid, the last touch has been given to the picture, the last stroke of the chisel has fallen upon the statue. The imperfect has ended in the perfect, the unreal in the real; the first has become the last, and the last first. Now divine love can take its unimpeded way, no drag, no uncertainty, no imperfection now. Grace and righteousness have become one. The Father's testimony to the finished work of His Son now goes forth to the ends of the earth. That last sacrifice on Israel's altar was the signal for the forthgoing of the universal message of pardon—righteous pardon—to the guiltiest, the saddest, and the neediest of the sons of men.

And how is this last sacrifice viewed by the Church of God? Not with regret, nor with disappointment at the thought that there is no such altar now. But with rejoicing that the work has been at length consummated; that there is no necessity for the repetition of the sacrifice. Whilst to a believing Jew there was satisfaction in each recurring sacrifice day by day, there could not but be a feeling of uneasiness at that very repetition. If the sacrifice is sufficient, why repeat it? or will the multiplication of imperfections produce perfection? If insufficient, what is there to look to for the pacification of the conscience? But the termination of the series was an unspeakable relief. It was the winding-up of a work which had been going on for 4000 years. Now, then, God is satisfied. Now there is the certainty of remission. Now the conscience is purged. Now the soul is at rest. And thus that *last* burnt-offering gave to the Church the assurance that the reconciliation was accomplished. No more offering for sin! No more blood! The foundation is now secure. On it she stands, on it she rejoices. The "good conscience" is now secured. Fear and shame in drawing near to God are at an end for ever. There is nothing but boldness now. For by one offering He hath perfected for ever them that are sanctified. Not by the blood

Digitized by Google

of goats and calves, but by His own blood He hath entered in once into the holy place, having obtained eternal redemption for us. By this blood He hath reconciled us to Himself. By this blood He daily cements the reconciliation and keeps our souls in peace. By this blood He washes off the ever-recurring sins that would come between us and God, purging our consciences from dead works to serve the living God.

Round the old altar on Moriah one nation gathered for the worship of Jehovah during a few earthly ages, but round the new altar is gathered the great multitude that no man can number, out of every nation and people; for we have an altar, whereof they have no right to eat who serve the tabernacle. The first has been taken away, but the second has been set up to stand for ever. Here we worship now; here shall be the eternal worship. The Lamb slain is the centre of worship for the universe of God, whether on earth or in heaven, or throughout the wide regions which the creating Word has filled with suns and stars. On this divine altar shall all creaturehood lay its everlasting praise. From this altar shall ascend the never-ending song. This altar shall be the great centre of unity between the multitudinous parts or units of universal being. Here heaven and earth shall meet; here redeemed men and angels shall hold fellowship; here the principalities and powers in heavenly places shall learn the wisdom of God; here shall be found the stability not of manhood only, but of creaturehood as well; the divine security against a second fall, against any future failure of creation, against any future curse, against the possibility of evil, or weakness, or decay. He has taken away the first, but He has established the second; and with that He has linked the establishment of all that is good and holy and blessed in His universe for evermore.

From this "second" also there goes forth the message of reconciliation; the announcement that peace has been made through the blood of the Cross; the entreaty on the part of God that each distant one would draw near, each wanderer re-enter his Father's house. To every one that is afar off this great propitiation speaks, and says, RETURN! It bids you welcome, with all your worthlessness and unfitness; pointing to the ever-open door, and assuring you of reception and pardon and free love without delay, without condition, and without upbraiding. From this centre the good news of God's free love to the unrighteous are going forth. In the simple reception of these by the sinner there is everlasting life; but on the non-reception of them there is eternal death. For that blood *condemns* as well as *justifies*. It speaks peace, but it speaks

Digitized by Google

trouble and anguish. It contains life, but it also contains death. It introduces into heaven, but it casts down to hell. He who receives it is washed and sanctified and justified; he who rejects it is undone, doomed to bear his own guilt, without reprieve, for ever. *For* you, or *against* you, through eternity, that blood must be.*

There has been a *first*, there is a *second*, but there shall be no *third!* The first could not suffice, either for salvation or for destruction; it did not save those who used it, nor did it ruin those who used it not or who used it amiss. The second suf-

* "In the closing verse of the tenth chapter, the writer, with that delicate facility of adaptation to the temper and circumstances of his readers, which is so pre-eminently a characteristic of the speeches and writings of St Paul, strikes a twofold chord. He appeals to their conscientious convictions. He does not threaten, but, by a passing allusion to the awful consequences of a presumptuous apostasy, he awakens a train of the most heart-searching reflections. A rejection of Christ, a wilful departure from the truth, out of pique, or to avoid persecution, or from any other motive of worldly advantage, must end in perdition. This must be the self-chosen fate, the deliberate choice of the apostates—ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν. To deny Christ will be, to be denied by Him before God the Father and His holy angels when He comes in His kingdom. The second chord vibrates with a thrilling melodiousness, which cannot fail to arouse a glow of holy and patriotic emulation in their susceptible Jewish bosoms. He appeals to the mighty past. He calls to his aid the consecrated reminiscences of the former years. He leads them back, by a glance at the glowing pages of Israel's history, to a hoarier and a more illustrious antiquity. In those words ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς, he reminds them what spirit they are of, and of the glorious muster-roll of worthies from which they are lineally descended. The Church of God did not date only from Abraham. It included every saved soul, from the death of Abel, to the moment of their reading the epistle. Mankind have evermore been divided into two great subdivisions. Decide, then, to which you will belong! Are you πίστεως εἰς περιποίησιν ψυχῆς? *i.e.*, are you worthy children of the elders who, through faith, obtained a good report? Or do you belong to, and will you choose your portion amongst, the unbelieving, the unthankful, the unholy, who are fitly designated as being ὑποστολῆς εἰς ἀπώλειαν? Upon the painful side of the picture he lingers but for a moment. He casts but a passing regard at a subject so fraught with anguished and apprehensive reminiscences. From the very midst of his readers certain of their companions had fallen away. They had gone back to the enemies of the Cross. They had 'blasphemed that Holy Name.' It was a topic too agonising and terrible to dilate upon. With loving discrimination, and a masterly appreciation of the Divine superiority of an appeal to the nobler affections, as a *persuasive*, over the most graphic delineations of judgment to come, he passes on to the brighter, more enduring subject of the triumphs of faith. He points, therefore, to the great cloud of witnesses. This, he would say, is the ancestry from which you are descended! Behold your lineage! Let us speak together of the noble acts that your forefathers did; of the temptations and the trials which they sustained; of the difficulties they overcame; of the tribulations through which they passed; of the hope they set before them, and of the crown that they won. First of all, the Hebrews are reminded what it is, to be *of faith;* in other words, what faith is."—*M'Caul on the Epistle to the Hebrews*, pp. 169-171.

Digitized by Google

ficed for both. It is able to save and to destroy, to forgive and to condemn. No third is needed, no third is possible. The second is established for ever. It is eternal. It is an everlasting sacrifice. It is an eternal ransom, an eternal redemption, an eternal salvation, an everlasting covenant, and an everlasting gospel. Its accompaniments and issues are everlasting life, everlasting habitations, everlasting consolation, an everlasting kingdom, an eternal inheritance, an eternal weight of glory, a house not made with hands, eternal in the heavens. Yes, this second is established, and shall stand for ever. He who accepts it becomes, like it, established, and shall stand for ever; for it has the power of imparting its stability to every one who receives God's testimony concerning it. This is "the living stone, disallowed indeed of men, but chosen of God, and precious; to which coming, we, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

There shall be no *third!* This is the security and the joy of all who receive it. He who has taken away the first has *established* the second. Heaven and earth may pass away, but it must remain; and with it remains our reconciliation, our sonship, our royalty, and our eternal weight of glory. Were it possible that this second altar could be overthrown or crumble down through age, this second blood and second covenant and second priesthood become inefficacious or obsolete, then should our future be shaded with uncertainty. But all these being divine are eternal, and in their eternity is wrapt up that of every one who is now by faith partakers of them—in their eternity is wrapt up that of the inheritance, the city and the kingdom which become the possession of every one whom the blood has washed and reconciled.

For the cross is never old. The wood and nails and inscription have indeed perished long ago. But the cross in which Paul gloried stands for ever. That cross is the axle of the universe, and cannot snap asunder. That cross is the foundation on which the universe rests, and cannot give way. The cross of Golgotha is, in this sense, everlasting, and each one who glories in it becomes partaker of its immortality. In itself blood is the symbol of death; in connection with the cross of Christ it is the emblem and the pledge of life. It is by blood that all that is feeble and corruptible and unclean is purged out of creaturehood. It is by blood that this race of ours is preserved against the possibility of a second fall, and this earth against the contingency of a second curse. It is by blood that the Church of God has won her victory, and been made without

Digitized by Google

spot or wrinkle, or any such thing. It is the blood that has given such resplendent glory to the New Jerusalem, and made its light so pure, for the Lamb is the light thereof.

And yet is it not on this very blood that the spirit of the age is pouring its contempt, as if it were the great disfiguration of Christianity, requiring to be explained and spiritualised before it can be admitted to have any connection with a divine religion? Is it not against this blood that the tide of modern progress is advancing to wash out every trace and stain of it? It is against the blood that unbelief is now specially declaring war; little supposing, in its blindness, what would be the consequences of success in this warfare. Take away that blood, and the security of the universe is gone. Take away the blood, and the gate of the glorious city closes against the sinner; nay, that city itself, with all its beauty and purity and splendour, passes away like a vision of the night, each stone of it vanishing into nothingness, and its light becoming darkness.

Art. II.—A BURIED CHRIST.

JOHN xix. 40-42.

It must have been a moment of peculiar sorrow to these faithful followers of Christ when they met together to perform the last office of affection to the body of their beloved Lord. There was everything in their present circumstances to sadden and depress, nothing to cheer or sustain them. They met alone, and by stealth, and no one was near who either desired or dared to afford them aid or sympathy. The very disciples whom Jesus had chosen, who had so long attended Him as the witnesses of His words and works of wisdom and of grace, who had been honoured with the intimacy of His friendship, and on whom He had bestowed every mark of favour and affection, had all given way to selfish fears and fled from His side in the hour of trial; nor had they yet returned to make any inquiry regarding Him. And they who had so boldly made request for His body, they who had prepared for Him so costly a burial, they who now stood around Him alone, were strangers, at least they were not of those familiar friends from whose hands He might have expected the last sad rites of affection. It was evening too, the evening before the Sabbath on which the Passover was celebrated, an evening on which in time past He had always loved to be with them, and to lead their devotions. It was the preparation evening, a time of peculiar solemnity; the assembled people had been

Digitized by Google

worshipping in the temple, and these two had stolen away from the crowd to perform alone their office of love, to lay their Master in the new sepulchre, which lay on the very place where He had been crucified. The thronging people had been offering in the temple the appointed sacrifice of the day, whilst in this silent spot, marked only by two faithful friends, lay the mighty sacrifice of which all these others were but the shadow; and the priests having made sure of their victim, had passed from the judgment-hall of Pilate to the temple and the altar, their hands yet unwashed from the blood of Him who was the Lord of that very temple in which they were worshipping.

But peculiar and solemn as were the circumstances in which they thus met, more peculiar and solemn still were the many recollections and emotions which had arisen in their thoughtful minds. The loss they had sustained by their Master's death seemed to them irreparable. The desolation with which they were now encompassed was as unlooked for as it was severe; the disappointment of their fairest hopes and fondest anticipations was hard to be borne; and above all, the anguish of bereaved affection, the thought of their Master's cruel treatment, so unworthy of His holy, harmless, sinless life—of the injustice done to His revered name and memory in His having gone down to the grave with His character unvindicated, amid the triumph of His enemies and the exultation of His persecutors—perhaps, too, the recollection of their own timidity and ungenerous concealment of their attachment to His cause, contrasted with His frank and fearless avowals of affection to them, —must have been to them a cause of most aggravated sorrow. They laid their Master in the grave, as they then thought, never again to awake till the heavens were no more; and how could they fail to experience all that intensity of anguish which the scene and the circumstances so sadly called forth from their disconsolate hearts? His lifeless image was before them, to bring silently back to their memory all that His living form had been, and to tell them that He was no longer with them now. The people, indeed, had seen in Him no form nor comeliness, and in His death *they* saw nothing to regret; but these had seen in Him a beauty for which they desired Him, and *they* mourned, for He was now taken away. He had been despised and rejected of men; yet not of them: they had not hid their faces from Him; and now they mourned and were in bitterness, for He was taken away. They knew that He had done no violence, neither had deceit been found in His mouth; yet had He been taken from prison and from judgment, and they could not but mourn at this triumph of wickedness over suffering innocence and in-

Digitized by Google

jured worth. His voice, from which they had heard so often the words of wisdom and of grace, was silent now. His face, once fairer than the children of men, was now marred more than any man, and His form more than the sons of men, and would gladden them no more. No more pleasant converse, no more endearing interchange of thought and affection, no more kindly advice or encouragement, no more friendly admonition or gentle reproof; for He was now cut off from the land of the living. *He* was taken from their head whom they had revered so much and loved so well, and from whom they had experienced the full requital of their love; and taken from them, not by the natural stroke of death, but by the hands of cruel enemies, who, after exposing Him to every torture and indignity, had nailed Him to the bitter cross. What a bereavement was this to themselves! and what a bereavement was it to their fellow-countrymen, who had so long and in so many ways experienced His kindness! The sick no more to be healed, the blind no more to receive their sight, the deaf no more to have their ears unstopped, the lame no more to walk, the dead no more to be raised, the broken-hearted no more to be bound up and comforted; but all to be left desolate and unbefriended,—as sheep, to be scattered abroad, because having no shepherd. And the scenes which had so often been cheered by His presence, how deserted would they now appear! The wilderness and the solitary place which He had made glad were to return to their former desolation; the sea-shore or the desert where He had preached so often the gospel of the kingdom to the gathered multitudes were to be left silent as before; the solitary mountain which had been so often the scene of His midnight devotions was to witness His presence no more; the sequestered abodes of the separated leper were no more to be gladdened by His healing footsteps; the waves and winds of Galilee were no more to bear Him on their surface, or to be restrained by the voice of His all-enchaining authority, "Peace, be still."

As these recollections crowded in upon them, oh what a burden of sorrow, what a pressure of concentrated anguish, would overwhelm their spirits as they looked upon the lifeless form before them! and what bitterness of disappointment would be felt in contrasting that helpless form with Him who they trusted would have redeemed Israel! And yet how much the more would all this endear His memory, and awaken in them a fervour of affection of which they had never been conscious till now. They had loved Him, it is true, as they had never loved man on earth; they had clung to Him (in heart, at least) at every step and in every scene. Suffering and disgrace had not diminished

Digitized by Google

their love; but it was not till the last scene arrived, it was not till He had been given over to death and they themselves had laid Him in His grave, it was not till then that they knew and felt the fulness and power of that affection which had bound Him to their souls. In His life they had loved Him; in His walk of public duty, in the quiet of the domestic circle, they had loved Him; in His last trying hour of sorest agony they had loved Him: but *now*, in the patience of His death, in the tranquil stillness of His grave, they felt that they loved Him immeasurably more. They might forget *many* of the scenes of His busy life; time might raze out the memory of His deeds and words, and raze out the recollection of His mighty miracles; it might raze out the recollection of His agony and death, but it never, never could raze out the image of His last repose.

Such, we may well suppose, would be the thoughts and feelings of these two devoted followers of Jesus as they stood together round the grave of their Lord, and as they took His body and wound it in linen clothes with the spices, and laid Him in the new sepulchre wherein never man yet was laid. Their love was strong, but their faith was not clear, and their knowledge was imperfect; and hence their thoughts must have been confined within a dark and narrow circle as they carried their Master to His grave. They could not look beyond His grave, their thoughts were all centred there; and they could not look forward to His glorious resurrection and His more glorious ascension, nor fully comprehend the mighty work which was thus step by step accomplishing before their eyes. But we, who have since been privileged to receive so much knowledge from which *they* were then shut out, can take a wider view; and whilst surveying the very scene which they surveyed, can avert our eyes beyond the grave of Jesus, and connect with it a thousand other truths which fill our hearts with joy and our lips with praise. Let us, then, now turn and inquire what points of doctrine and what lessons of instruction we are taught by this impressive narrative.

First, then, we are taught that now was the mighty work of our redemption fully accomplished. Christ had already, as we read in this very chapter, declared that all was finished ere He breathed out His soul upon the cross; and the rending veil of the temple had attested that it was even so, and that now He had made an end of sin and brought in an everlasting righteousness. But still, by the laying of our Lord's body in the tomb, there was even more distinct and decisive evidence given in the eyes of men that He had now completed the mighty work which He had undertaken; there was, as it were, the *seal set* to that declaration which He had made upon the

Digitized by Google

cross, "It is finished." From the power of the grave He was indeed to be redeemed; for of the grave He was to be the destruction, and through death He was to destroy him that had the power of death,—that is, the devil. But still it was necessary that in all things He should be made like unto His brethren, and that therefore He should pass through the gate of death Himself; both that He might finish His work, and open a way for the sons of men to pass through the same way of humiliation through which He himself had gone. Into His Father's hands His spirit He commended while hanging on the tree; but into the grave must His body descend to prove the reality of His death, and the consummation of all which that death was designed to accomplish. And there it lay—not, indeed, to see corruption, for corruption it could not see inasmuch as He was the "Holy One;" but there it lay, the evidence, the blessed evidence to a fallen creation, that its redemption was at length made sure. There it lay, the trophy, as it were, of that mighty victory which had now by the Son of God been won in behalf of our guilty race; the pledge of our final and glorious deliverance not merely from spiritual death, but also from the death of the body; the earnest to us, that though sown in weakness, we shall be raised in power; though sown in corruption, we shall be raised in incorruption; though sown in dishonour, we shall be raised in glory. Yes, it is out of that very grave in which Christ was laid, and over which so many tears were shed by His faithful followers, that our immortality is to spring; it is out of that very grave where He lay in darkness and in death that our light and life are to arise; it is out of that very grave where His much-marred form was laid that we are to derive the glory and the beauty of our incorruptible bodies at the resurrection of the just.

Secondly, We learn from the contemplation of our Lord's mournful burial the infinite love which He bore to the children of men. It was no common, no creature love that could have brought Him down from heaven to such a world as this, to be despised and rejected of men; to bear the contradiction of sinners against Himself; to meet the taunt, the blow, the lie. It was no common love that could have borne Him through all the trials which He encountered from the time that He became an infant of days, to the time when He was gathered to His fathers. And we stand listening with solemn wonder to the story of such a love. That the Son of God should become the son of man—that the Creator of heaven and earth, God over all, should, like ourselves, be born, live, suffer, and die—that the Heir of all things should be a homeless wanderer on earth, is indeed a proof of surpassing love; but that He should, like

Digitized by Google

ourselves, be carried to the house appointed for all living—that He should give up that body wherein the Godhead had made its dwelling-place, to be disposed of after the common fashion, and laid wherever and in whatever way His creatures might choose, is a proof of condescension and humiliation more overwhelming still. To leave the light and joy of heaven, and enter the gloomy region over which the king of terrors holds his all-potent sway; to exchange the power and dignity which were His by nature, the glory which He had with the Father before the world was, for the helplessness of death, the oblivion of the tomb; to resign the blessedness of the Father's bosom, wherein He had dwelt from eternity, for the cold chill bosom of the grave, and all for the sake of man—of man who had shown Him nothing but hatred and scorn,—is not this an evidence of love, infinite and immeasurable?—a love which could not merely come down to earth, but could descend into the very tomb to bring up thence the outcast object of His mercy—a love stronger than death, mightier than the grave. Let those who delight to contemplate His power and greatness turn to the miracles with which His life abounds; let those who delight to contemplate His majesty and glory view him as He is now exalted far above all principality and power: but let those who wish to contemplate and understand the very height and depth of His immeasurable love look upon Him as He lay alone and lifeless in a stranger's tomb. It is sweet to think upon the wondrous story of His wondrous life, to meditate on the various scenes through which He passed; but it is more deeply, though perhaps more sorrowfully interesting, to turn to the solitude of that garden where His sepulchre was prepared—to the stillness of that evening, that preparation evening, when, after a life of weariness and sorrow, a death of shame and suffering, He was carried in silence away from the tumult of the crowd and the scene of His last suffering, and laid in a new sepulchre wherein never yet man was laid.

But, in the *third* place, we are reminded by the contemplation of this solemn scene that we are buried with Christ by baptism unto death. "Know ye not," says the apostle, "that as many of us as were baptized unto Jesus Christ, were baptized unto His death?" "We are planted together," says he, "in the likeness of His death." "We are crucified with Him," says he, "that the body of sin might be destroyed, that henceforth we should not serve sin." By which language he means to declare that with reference to sin we who believe in Him have died; our former self has perished, been crucified, and laid in the grave, as Christ who died for us was laid in His. That death which was

Digitized by Google

actually and literally acomplished in Christ, must be spiritually accomplished upon all His members. As an apostle tells us, we must be put to death in the flesh—we must be dead with Christ to the rudiments of the world. And does not this show us that in the death of Christ His members die to sin? that as circumcision under the law was the symbol of the cutting off of the Jew from all share in or connection with the idolatry of the world, so is our baptism to us? It cuts us off from a world which lieth in wickedness, and buries us in the grave of Christ; it separates us from sin; and in virtue of this we are by the apostle exhorted to reckon ourselves dead unto sin, but alive unto God through Jesus Christ our Lord.

But whilst the contemplation of the death and grave of Jesus leads us to the consideration of our burial with Him, it leads us to more than this, for this is but the half of the mighty truth which we are here taught. We are called not merely to consider our burial with Him, but our resurrection along with Him to newness of life. We are not left in the state of death and burial, but we are raised again—not to bring up again with us our former sins and impurities, but to leave them there, even as our Lord left behind Him the grave-clothes that wrapped His body when He rose from the dead. "We are buried with Him by baptism," says the apostle, "that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. If we be dead with Christ, we believe that we shall also live with Him. Yield not your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those who are alive from the dead." If we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection. As, then, the death of our old nature was accomplished in the death and burial of Christ, so the vitality of our new life, our new nature, is derived from the power of His resurrection. The one is the putting to death in the flesh of which the apostle speaks, the other is the quickening in the spirit. So that while looking at the grave of Christ and sorrowing over it, let us not do so as these two faithful disciples did, sorrowing as those who had no hope, who had trusted that it had been He who would have redeemed Israel, and thought themselves disappointed; but let us meditate over it as those who know that now He is no longer there, He is risen, and that in virtue of His resurrection we are called upon to rise to newness of life; and that from His resurrection we receive *the power* to rise with Him, as well as the evidence that He has conquered for us our enemies, and the assurance that *we* shall in like manner conquer through His omnipotence.

Digitized by Google

As we think upon the grave of Christ as the grave of our sins, let us join with this His resurrection, and think upon the victory which was then achieved. And looking upon the place where the Lord lay, now empty, let us rejoice that our victory is also secure. *There* are the trophies of His conquest; there our vanquished enemy; there captivity led captive; there the empty sepulchre, the spoiled grave! It is thus that we are called upon to meditate on our spiritual death and resurrection, and on that certain victory which Christ has achieved for us. It is thus that the apostle exhorts us to think how we are not merely buried with Him in baptism, but also raised with Him through faith of the operation of God, who hath raised Him from the dead; how we are quickened together with Him; and how our mighty Conqueror hath spoiled principalities and powers, and made a show of them openly, triumphing over them in it. And it is thus that we are called upon to look forward to the day of the resurrection of the body, and to believe "that as Jesus died, and rose again, even so them also that sleep in Jesus will God bring with Him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

But, *fourthly*, let us from this solemn scene learn to know aright the real value of the world and all that it contains. Christ was indeed undistinguished in the eye of the world; He was unknown in His life and obscure in His death; yet it was upon Him, the despised, the scorned, the Nazarene, the crucified, that the deliverance of a whole world depended, and the hopes of the universe were centred. While He was passing through the earth, having no place to lay His head, that world was rioting on in its pride and luxury. The days wherein He was toiling and suffering were to it days of feasting and of joy and of sending portions one to another. The kings of the earth, indeed, were too busy with their pomp and state; its mighty men were too busy with their armies and battles; the statesmen were too busy with their ambitious intrigues and competitions; and the merchants were too intent upon their gold and silver—all, in short, high and low, learned and unlearned, were too much occupied with their own interests and purposes to notice the heavenly visitant! But how miserably had they overvalued the vanities of earth! how sadly had they undervalued the excellence of heavenly realities! And how much disposed are we to do the same—to overrate the things of earth, to under-

Digitized by Google

rate the things of heaven, to proceed on in the eager prosecution of sublunary trifles, *as* joyful in their acquisition and as depressed about their loss, as if they were our all in all! How apt are we to be dazzled with the vain show in which men are walking, and in admiring the kingdoms of the world and the glory of them, to forget or overlook the heavenly kingdom and the glory of Him who, though rich, for our sakes became poor, that we through His poverty might be rich! But when thus disposed to feel or think, let us avert the eye for a moment from the false glory that bewilders us, and fix it upon the tomb of Jesus. By that standard let us try the world and its attractions. We will then see at once how immeasurably they will sink in our estimate! It is not in the midst of the world's crowd and tumult, it is not when dazzled by the false splendour with which it seeks to blind us, that we can form a calm and fair estimate. We must leave its bustle, we must shut out its glowing beauty and retire alone, that we may weigh everything in an equal balance. And whither shall we retire? Whither but to the solemn scene which these verses of our text record, to the grave of Jesus. Bring the world here and place it side by side with Him who is lying lifeless there—bring it, with all its riches and pleasure and honour, with all its pomp and pride and dignity, with all its imposing grandeur, with all its winning grace, and see if you will now dare to allow it any claim for excellence, any place of interest in your heart. Oh, no! a scene like this—the Lord of all creation stooping to an earthly grave—ought for ever to quench in you the aspirings of ambition, the desire of wealth or pleasure. It is this sad sacred scene which at once brings down the world's boasted greatness and blasts its proudest honours. It is this that stains the pride of all glory, that brings into contempt all the honourable of the earth. And, again, what are the blessings which the world offers compared with those which Christ has gained for us by stooping to this low estate? What is the world? Vanity in its best estate! What are its pretensions? Mockery and a lie! And what are all the things which are reckoned its best and richest? Trifles and shadows, unsatisfying in themselves, and limited in their duration to a span. But what, on the other hand, are the blessings which by His precious death and burial are secured to us? There is everlasting life, which commences even now; there is an immortality of peace and blessedness beyond the limits of time; there is a kingdom to be inherited for ever in which we are to share the state and dignity of our risen Redeemer. There are a thousand other blessings, each full and satisfying to the uttermost, and all unchangeable and everlasting. All rising,

Digitized by Google

as it were, out of the grave of Christ, and flowing from the love of Him who for our sakes left the heavens, and was well content to hide His eternal glory not merely under the veil of human flesh, but also under the shadows of an earthly tomb. Shall we, then, remembering the grave of Christ, ever again be led to miscalculate and overestimate the world's vain show? Shall we be moved to admire the glory of this fading vision which time presents, when we have an object for our admiration higher and diviner far? Shall we be moved to covet the riches, the pleasures of earth, those bribes with which Satan tempts us to betray our Master and to forfeit our reward, when we have a treasure in heaven which can never be lost, a crown which cannot fade, an inheritance which cannot corrupt, and pleasures at the right hand of God for ever and ever?

Lastly, Let us, in meditating on the grave of our Lord, have our hopes brought forward to the time when He shall come again to receive us to Himself. He is not here, He is risen, and has gone before us to His Father's house. And how striking is the contrast between that meanness and dishonour in which He then lay, and that glory and majesty in which He comes again! Nor can any one contemplating the scene before us fail to draw this contrast in his mind; and from the scene of our Lord's lowest abasement turn the eye forward to the scene of His most glorious exaltation, from the time in which He lay alone in a stranger's tomb, to the time when He shall come again in His own glory and the glory of His Father, and with His mighty angels. His disciples, as they laid Him in His grave, had no such cheering hope; for as yet they understood not the Scripture, nor how He was to rise again. They showed their love, indeed, to Him by their care of His burial; but the clearness of their faith was by no means equal to the strength of their love; and therefore they were sad, for they trusted that it had been He who would have redeemed Israel. But *we* now know the whole of what *they then* were ignorant; and whilst they fixed their whole souls upon the grave where the object of their affection lay buried, never lifting their eyes beyond His sepulchre, as if all their hopes were, with Him, buried there, let us, who know that He has risen indeed, and ascended up on high, and that He will come again to His waiting people—let us comfort ourselves with this hope and promise, and make the grave of our Lord only the pledge and assurance to us of His sure return. *There* He lay *alone;* then He shall come with ten thousand of His saints, with a mighty retinue of the heavenly hosts. *There* he lay helpless under the power of death; then He shall come armed with almighty

Digitized by Google

power. There He lay for a season conquered, then He shall come crowned with eternal victory, that having conquered the grave for Himself, He might share His conquest with His people; gathering together the scattered ashes of His saints, that He might fulfil that which had been foretold of Him, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Let us, then, while turning our thoughts to the last scene of our Saviour's humiliation, the consummation of His love—let us bear in mind not merely the contrast, but I would also say the connection between His past suffering and future triumph, between the grave where He was buried and the glory with which He shall appear again, between His coming to die and His returning to reign; for it was because He became obedient to death, even the death of the cross, that God "hath highly exalted Him, and given Him a name that is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Art. III.—A REVIVED MINISTRY FOR THE LAST DAYS.

It is easier to speak or write about revival than to set about it. There is so much rubbish to be swept out; so many self-raised hindrances to be dealt with; so many old habits to be overcome; so much sloth and easy-mindedness to be contended with; so much of ministerial routine to be broken through; and so much crucifixion, both of self and of the world, to be undergone. As Christ said of the unclean spirit which the disciples could not cast out, so we may say of these, "This kind goeth not out but by prayer and fasting."

So thought a minister in the seventeenth century; for, after lamenting the evils both of his life and his ministry, he thus resolves to set about their renewal: "(1) In imitation of Christ and His apostles, and to get good done, I propose to rise timely every morning (Job i. 5; 2 Chron. xxxvi. 15). (2) To prepare as soon as I am up some work to be done, and how and when to do it; to engage my heart to it (1 Tim. iv. 7); and at even to call myself to account, and to mourn over my failings. (3) To spend a competent portion of time every day in prayer, reading, meditating, spiritual exercises—morning, mid-day, evening, and ere I go to bed. (4) Once in the month, either the end or middle of it, I keep a day of humilia-

Digitized by Google

tion for the public condition; for the Lord's people and their sad condition; for the raising up the work and people of God. (5) I spend, besides this, one day for my own private condition, in conflicting with spiritual evils, and to get my heart more holy, or to get some special exercise accomplished, once in six months. (6) I spend every week once, four hours, over and above my daily portion, in private, for some special causes relating either to myself or others. (7) To spend some time on Saturday, towards night, for preparation for the Sabbath. (8) To spend six or seven days together, once a year, when I have greatest conveniency, wholly and only on spiritual accounts."

Such was the way in which he set about personal and ministerial revival. Let us take an example from him. If he needed it much, we need it more.

In the fifth and sixth centuries Gildas and Salvian arose to alarm and arouse a careless Church and a formal ministry. In the sixteenth, such was the task which devolved on the Reformers. In the seventeenth, Baxter, among others, took a prominent part in stimulating the languid piety and dormant energies of his fellow-ministers. In the eighteenth, God raised up some choice and noble men to awaken the Church, and lead the way to a higher and bolder career of ministerial duty. The nineteenth stands no less in need of some such stimulating influence. We have experienced many symptoms of life, but still the mass is not quickened. We require some new Baxter to arouse us by his voice and his example. It is melancholy to see the amount of ministerial languor and inefficiency that still overspreads our land. The uncultivated or blighted vineyards of Great Britain and Ireland present a sad spectacle to the spiritual eye. How long, O Lord, how long?

The infusion of new life into the ministry ought to be the object of more direct and special effort, as well as of more united and fervent prayer. To the students, the preachers, the ministers of the Christian Church, the prayers of the Christians ought more largely to be directed. It is a living ministry that our country needs, and without such a ministry it cannot long expect to escape the judgments of God. WE NEED MEN THAT WILL SPEND AND BE SPENT—THAT WILL LABOUR AND PRAY—THAT WILL WATCH AND WEEP FOR SOULS.

In the life of Myconius, the friend of Luther, as given by Melchior Adam, we have the following beautiful and striking account of an event which proved the turning-point in his history, and led him to devote his energies to the cause of Christ. The first night that he entered the monastery, intending to

Digitized by Google

become a monk, he dreamed, and it seemed as if he was ranging a vast wilderness alone. Suddenly a guide appeared, and led him onwards to a most lovely vale, watered by a pleasant stream —but of that he was not permitted to taste; then to a marble fountain of pure water. He tried to kneel and drink, when lo! a crucified Saviour stood forth to view, from whose wounds gushed the copious stream. In a moment his guide flung him into the fountain. His mouth met the flowing wounds, and he drank most sweetly, never to thirst again! No sooner was he refreshed himself, than he was led away by his guide to be taught what great things he was yet to do for the crucified One whose precious wounds had poured the living water into his soul. He came to a wide-stretching plain covered with waving grain. His guide orders him to reap. He excuses himself by saying that he was wholly unskilled in such labour. "What you know not you shall learn," was the reply. They came nearer, and he saw a solitary reaper toiling at the sickle with such prodigious effort as if he were determined to reap the whole field himself. The guide orders him to join this labourer, and seizing a sickle showed him how to proceed. Again the guide led him to a hill. He surveys the vast plain beneath him, and, wondering, asks how long it will take to reap such a field with so few labourers? "Before winter the last sickle must be thrust in," replied his guide. "Proceed with all your might. The Lord of the harvest will send more reapers soon." Wearied with his labour, Myconius rested for a little. Again the crucified One was at his side, wasted and marred in form. The guide laid his hand on Myconius, saying, "You must be conformed to Him." With these words the dreamer awoke. But he awoke to a life of zeal and love. He found the Saviour for his own soul, and he went forth to preach of Him to others. He took his place by the side of that noble reaper, Martin Luther. He was stimulated by his example, and toiled with him in the vast field till labourers arose on every side, and the harvest was reaped before the winter came. The lesson to us is, Thrust in your sickles. The fields are white, and they are wide in compass; the labourers are few, but there are some devoted ones toiling there already. In other years we have seen Whitefield and Hill putting forth their enormous efforts, as if they would reap the whole field alone. Let us join ourselves to such men, and the Lord of the harvest will not leave us to toil alone.

"When do you intend to stop?" was the question once put by a friend to Rowland Hill. "Not till we have carried all before us," was the prompt reply. Such is our answer too.

Digitized by Google

The fields are vast, the grain whitens, the harvest waves; and through grace we shall go forth with our sickles, never to rest till we shall lie down where the Lamb himself shall lead us, by the living fountains of waters, and where God shall wipe off the sweat of toil from our weary foreheads, and dry up all the tears of earth from our weeping eyes. Some of us are young and fresh; many days may yet be, in the providence of God, before us. These must be days of strenuous, ceaseless, persevering, and, if God bless us, successful toil. We shall labour till we are worn out and laid to rest.

Many of our readers have seen, we doubt not, a small volume of Vincent, the Nonconformist minister, respecting the great plague and fire in London. Its title is "God's Terrible Voice in the City." In it there is a description of the manner in which the faithful ministers who remained amid the danger discharged their solemn duties to the dying inhabitants, and of the manner in which the terror-stricken multitudes hung with breathless eagerness upon their lips, to drink in salvation ere the dreaded pestilence had swept them away to the tomb. Churches were flung open, but the pulpits were silent, for there were none to occupy them; the hirelings had fled. Then did God's faithful band of persecuted ones come forth from their hiding-places to fill the forsaken pulpits. Then did they stand up in the midst of the dying and the dead, to proclaim eternal life to men who were expecting death before the morrow. They preached in season and out of season. Week-day or Sabbath was the same to them. The hour might be canonical or uncanonical, it mattered not; they did not stand upon nice points of ecclesiastical regularity or irregularity; they lifted up their voices like a trumpet, and spared not. Every sermon might be their last. Graves were lying open around them; life seemed now not merely a handbreadth, but a hairbreadth; death was nearer now than ever; eternity stood out in all its vast reality; souls were felt to be precious; opportunities were no longer to be trifled away; every hour possessed a value beyond the wealth of kingdoms; the world was now a passing, vanishing shadow, and man's days on earth had been cut down from threescore years and ten into the twinkling of an eye! Oh, how they preached! No polished periods, no learned arguments, no laboured paragraphs chilled their appeals, or rendered their discourses unintelligible. No fear of man, no love of popular applause, no over-scrupulous dread of strong expressions, no fear of *excitement* or enthusiasm prevented them from pouring out the whole fervour of their hearts, that yearned with tenderness unutterable over dying souls. "Old

Digitized by Google

Time," says Vincent, "seemed to stand at the head of the pulpit, with his great scythe, saying, with a hoarse voice, 'Work while it is called to-day; at night I will mow thee down.' Grim Death seemed to stand at the side of the pulpit, with its sharp arrow, saying, 'Do thou shoot God's arrows, and I will shoot mine.' The Grave seemed to lie open at the foot of the pulpit, with dust in her bosom, saying—

"'Louden thy cry
To God,
To men,
And now fulfil thy trust;
Here thou must lie,
Mouth stopped,
Breath gone,
And silent in the dust.'

Ministers had now awakening calls to seriousness and fervour in their ministerial work; to preach on the side and brink of the pit into which thousands were tumbling. Now there is such a vast concourse of people in the churches where these ministers are to be found that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them; and such a face was seen in the assemblies as seldom was seen before in London—such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers."

Thus did they preach, and thus did they hear, in these days of terror and death. Men were in earnest then, both in speaking and hearing. There was no coldness, no languor, no studied oratory. Truly they preached as dying men to dying men. But the question is, SHOULD IT EVER BE OTHERWISE? Should there ever be less fervour in preaching, or less eagerness in hearing, than there was then? True, life was a *little* shorter then, but that was all. Death and its issues are still the same. Eternity is still the same. The soul is still the same. Salvation is still the same. Heaven and hell are still the same. Only one small element was thrown in then which does not always exist to such an extent—viz., the increased shortness of life. But that was all the difference. Why, then, should our preaching be less fervent, our appeals less affectionate, our importunity less urgent? We are *a few steps* farther from the shores of eternity—that is all. Time may be a little longer than it was then, yet only a very little. Its everlasting issues are still as momentous, as unchangeable. Surely it is our UNBELIEF that makes the difference! It is *unbelief* that makes ministers so cold in their preaching, so slothful in visit-

Digitized by Google

ing, and so remiss in all their sacred duties. It is *unbelief* that chills the life and straitens the heart. It is *unbelief* that makes ministers handle eternal realities with such irreverence. It is *unbelief* that makes them ascend with so light a step "that awful place, the pulpit," * to deal with immortal beings about heaven and hell.

Hear one of Richard Baxter's appeals: "I have been ready to wonder, when I have heard such weighty things delivered, how people can forbear crying out in the congregation, much more how they can rest till they have gone to their ministers and learned what they should do. Oh that heaven and hell should work no more upon men! Oh that everlastingness should work no more! Oh, how can you forbear when you are alone to think with yourselves what it is to be everlastingly in joy or in torment? I wonder that such thoughts do not break your sleep, and that they come not in your mind when you are about your labour! I wonder how you can almost do anything else; how you can have any quietness in your minds; how you can eat, or drink, or rest, till you have got some ground of everlasting consolations! Is that a man or a corpse that is not affected with matters of this moment? that can be readier to sleep than to tremble when he heareth how he must stand at the bar of God? Is that a man or a clod of clay that can rise or lie down without being deeply affected with his everlasting estate? that can follow his worldly business, and make nothing of the great business of salvation or damnation; and that when they know it is hard at hand? Truly, sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounteth more holy than needs, and scorns for making too much ado, that they can put off Christ and their souls with so little; that they pour not out their souls in every supplication; that they are not more taken up with God; that their thoughts be not more serious in preparation of their accounts. I wonder that they be not an hundred times more strict in their lives, and more laborious and unwearied in striving for the crown, than they are. And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life, so, the Lord knows, I am ashamed of every sermon I

* A late minister used to say that he always liked to go from his knees to that awful place, the pulpit. Truly an awful place—a place where any degree of warmth is excusable, and where coldness is not only unjustifiable but horrible. "I love those that thunder out the Word," said Whitefield. "The Christian world is in a deep sleep. Nothing but a loud voice can awaken them out of it."

Digitized by Google

preach. When I think what I have been speaking of, and who sent me, and that men's salvation or damnation is so much concerned in it, I am ready to tremble lest God should judge me as a slighter of His truths and the souls of men, and lest in the best sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence without tears, or the greatest earnestness that possibly we can; were not we too much guilty of the sin which we reprove, it would be so. Whether we are alone, or in company, methinks our end, and such an end, should still be in our mind, and as before our eyes; and we should sooner forget anything, and set light by anything, or by all things, than by this."

We are not in *earnest* either in preaching or in hearing. If we were, could we be so cold, so prayerless, so inconsistent, so slothful, so worldly, so unlike men whose business is all about eternity? We must be more in earnest if we would win souls. We must be more in earnest if we would walk in the footsteps of our beloved Lord, or if we would fulfil the vows that are upon us. We must be more in earnest if we would be less than hypocrites. We must be more in earnest if we would finish our course with joy, and obtain the crown at the Master's coming. We must work while it is day; THE NIGHT COMETH WHEN NO MAN CAN WORK.

Art. IV.—HEBREW AND SEPTUAGINT CHRONOLOGY.

THERE are few subjects less inviting to the general student than chronology. It is loaded with so many tedious calculations and dry details; and it is beset with so many intricacies and contradictions that to commence the study of it requires some effort, and to carry it through, considerable resolution. All mere dates, however well adjusted, wear a cold and repulsive aspect; like skeletons, they may be curious, but they can be interesting only to a few professional men. And when the whole process of adjustment is to be gone through, when evidence (too often conjectural) is to be weighed in order to settle the day, month, and year of a hundred different events, regarding the data of which there are as many conflicting opinions and statements, such an investigation becomes positively a task, a drudgery. If we just take up any chronological work of any research, and glance over a few of its pages, we will be able to form some idea of this drudgery, and will perhaps be able to trace somewhat of a

Digitized by Google

resemblance between the details of chronologers and those of the ancient astronomers, as Milton has drawn them, who

> "Gird the sphere,
> With centric and eccentric scribbled o'er,
> Cycle and epicycle, orb in orb."

We do not state these things in order to depreciate the value of chronological studies, nor in order to impress any one with the idea that they can lead to no very certain or useful result. On the contrary, we place a high value upon them as the only means of ascertaining the latitude and longitude of history; and we would as soon think of setting off into the Atlantic with a broken sextant or an ill-balanced compass, as we would of commencing historian without an accurate chart of chronology. We can, moreover, assure our readers, that in spite of all the mass of conflicting dates and cumbersome details, they may arrive at many tolerably accurate conclusions in this study, as we shall endeavour to show before we have done. But we have alluded to the mass of chronological lumber for one or two reasons which we shall now state. We have done so, *first*, in order to give our readers a warning against the absurdity of all mere conjectural systems of chronology, and of all mere conjectural emendations of received chronology; as it is to the speculative propensities of former writers that we are in no small degree indebted for such a host of opposing dates. *Secondly*, to show them the necessity of adopting, as the true system, the chronology of that book which, altogether apart from any chronological considerations, shall, upon sound principles of evidence, appear the most authentic and the most likely to contain true information upon the subject. *Thirdly*, to show the necessity of submitting the *text* of any such authentic work to the *ordinary* rules of criticism which we follow in ascertaining the genuineness of any other readings, and of abiding by the result of such a process. We say *ordinary* rules, because we will find that some writers have adopted the most extraordinary principles in this matter—principles which, if acted upon generally, would enable any critic with a little skill and learning to effect what mutilations he pleased in any work whose *textus receptus* might happen not to be quite to his mind.

There is a very material difference between the dates of the Hebrew and those of the Septuagint or Greek translation of the Bible—a difference both as to the antediluvian and post-diluvian dates, and which, from the creation to the time of Abraham, amounts to 1386 years. This variation is not a random one, nor one which can be accounted for by carelessness or accident; but it is evidently adjusted with considerable

Digitized by Google

nicety, so that whilst these two differ so widely from each other, they are *in general* perfectly consistent with themselves. Which of the two, then, is to be preferred? Viewing the matter, in the first place, as a mere question of philology, we should have little hesitation in giving the preference to the Hebrew. It is the original, the other a translation. Its text is in general wonderfully correct; the other is inaccurate in the extreme, and filled with the strangest blunders. The Hebrew manuscripts are perfectly unanimous with regard to the dates in question; the Septuagint is not so, but contains several various readings, though these are by no means numerous. In such a case, it would certainly require evidence of a very strong and peculiar kind to lead us to prefer the Greek chronology. Such evidence, however, is alleged to exist. We have now to state and weigh it. The defenders of the Septuagint maintain that there is evidence to show that the two versions did *not* differ at the time of the Christian era; that the change must have taken place subsequent to this; that the Hellenists had no temptation to make any change in the Greek, whilst the Jews had a good reason for attempting a change in the Hebrew; that one or two early writers state that the Rabbis *did* corrupt the text; that circumstances enabled them to do so without detection; that almost all the Fathers adopted the Greek dates; and that the Hebrew chronology is absurd and inconsistent. Such is the substance of the reasoning employed to undermine the "Hebrew verity," and to establish the Greek chronology. Let us now examine both its weight and its accuracy.

First, then, we maintain that there is *no* evidence that the two versions were the same at the time of the Christian era. The testimonies of Philo and Josephus, referred to by Hales, do *not* prove the sameness of the two in their time. The passages quoted by him are nothing but vague attestations of the fidelity with which the Seventy executed their task of translation. When they speak of these men as "not interpreters merely, but prophets;" as not adding nor diminishing, nor altering anything in the original, they prove nothing but their own vanity; and no one who has read the Septuagint can help smiling at statements so absurd, which every chapter almost of that translation would disprove. Yet these are some of the passages Dr Hales (one of the ablest of our chronological writers) quotes to show the accuracy of the Greek version, and its accordance with the Hebrew at that time. Further, we are told that Josephus declares that he translated his antiquities from the Hebrew Scriptures without *adding to or diminishing*

Digitized by Google

from the original; and the references are to three passages, one in his proemium, another in his life, and another in his antiquities. The one in his proemium is a mere statement that his history is taken from the Mosaic narrative (ἔχει δε όυτως is his expression—*i.e.*, "the narrative is as follows"); the second quotation we have not been able to verify; the third, we suspect, is incorrectly referred to, for there is no such passage in Antiq. x. 10, 6; whilst there is one of that bearing in Antiq. xvi. 11; but, like all the rest, it is a mere general statement, and besides, has merely reference to the more immediately previous part of the history. But allowing that all these passages were of the strongest and most decisive kind, is there any one who has read Josephus that will believe him when he says he has not added to nor taken from the Scripture? Has he not foisted in fables and puerilities into every chapter? And what is the conclusion which Dr Hales draws from these statements of this fabulous Hellenist? He infers (will our readers believe it?) that since Josephus *declares* he took his narrative from the Hebrew Scripture, and since his chronology comes pretty near that of the Seventy, *therefore* "there was originally no difference between the Hebrew genealogies and those of the Greek version"! (Chronol., vol. i. p. 74.)

But we are not content to stop here, and we are prepared to maintain, in direct opposition to Dr Hales, that there are passages in Josephus which lead us very strongly to suspect—we will not say with Hales "safely to conclude"—that the same difference between the two chronologies existed in his days. Our reason for thinking so is, that whilst, in general, following pretty nearly the Septuagint dates, he in several cases most unaccountably and most inconsistently departs from them, and gives us other dates, which coincide with the *Hebrew*. Thus, for instance, he specifies (as Hales says) the number of generations from the deluge to Abraham, amounting to about one thousand years, nearly the same as the LXX. And then in another place he tells us that Abraham was born two hundred and ninety-two years after the flood, *exactly the Hebrew date* (Antiq., ch. 7). And Hales, though not with even the shadow of evidence, calls this reading of two hundred and ninety-two "a palpable forgery"! We have not seen the edition of Josephus which he quotes from, but in the edition before us (Ittigii Coloniæ, 1691), not only do we read two hundred and ninety-two years, but the time of all the *post-diluvian* patriarchs are given exactly as in the Hebrew. Whereas Hales not only takes no notice of this, but gives them

Digitized by Google

all as the same with the Septuagint! In another passage Josephus states that the history of Moses contains a little less than three thousand years, which is exactly the Hebrew date. "This ought to be four thousand," says Hales, with the coolest contempt for everything like philological evidence of the genuineness of the reading. From such passages as these in Josephus, we would draw, what appears to us the most natural inference, that he confounded two sets of dates, both of which were before him. There is no critical evidence leading us to reject the readings as spurious, and we know of no other way of accounting for the variations. We do not choose to mutilate the text even of Josephus to suit our own views; yet we are just as much entitled to call his longer dates "palpable forgeries," as Hales is to brand his shorter ones with that epithet. If these statements have any weight, we are brought to the conclusion that the same difference existed between the Greek and the Hebrew chronology in the days of Josephus as there does now. Farther, that the short chronology is the *old* Hebrew one, may be presumed from the following considerations. First, the Samaritan version is much nearer the Hebrew than the LXX. Indeed, according to the testimony of Jerome, the editions he used made them both the same in several of the most important points (see Questiones in Genesim). 2ndly, An old Jewish tradition, which we shall have occasion to quote at large, gives us 2000 years before the law, and 2000 after it till the Messiah. The tradition may be true or false, but those who held it could not have believed the Septuagint chronology. 3rdly, There is another old Hebrew tradition, more decisive still upon this point—viz., that Melchizedek was the same as Shem the son of Noah. This tradition is very expressly stated by Jerome, who tells us that he received his information upon this subject *ab eruditissimis gentis illius* (Ep. ad Evagrium. See also the fragments appended to Calmet's Dictionary, and a treatise upon the subject in the tenth volume of the Critici Sacri). Let this opinion be believed or not, still the tradition is an old Jewish one, and it is one which no man who held the long dates of the LXX could have invented or believed. According to them, Shem must have died some six or seven hundred years before Melchizedek. According to the Hebrew dates, all is consistent. 4thly, The chronology of the Chinese Jews (who are probably a remnant of the ten tribes) coincides very nearly with the Hebrew computation.

In the second place, we maintain that the Jews had no such facilities for corrupting the text as is asserted. The only facili-

Digitized by Google

ties which our modern Hellenists can discover are the disasters of the Jewish war, during which "vast numbers of the Hebrew copies *must have* been destroyed" (Hales). All that we have to say in answer to this is, that it is about as gratuitous and groundless a supposition as was ever invented to uphold a theory.

Besides, who does not see, that by the scattering of the Jews into all parts of the earth, the difficulty of gathering in all the Hebrew copies, in order to perpetrate this deed of darkness, was increased tenfold? There might be a *possibility* of effecting this when the nation was entire; there could be none when they were scattered to the four winds of heaven. There might be many copies lost, but all the rest were sent away utterly beyond the reach of any such conspiracy; beyond the possibility of an attempt at wilful, at least of uniform corruption. Nor will it do to say that the general use of the LXX had so superseded the original that few had the Hebrew in their hands; for we know "that the text written in Hebrew was sacredly preserved in those very places where the Greek version was used, and that it was read *first*, along with that translation." It may, to a certain extent, be true that the ignorance of Hebrew, generally prevalent among the early fathers before the days of Origen, afforded a facility of concealment if such a fraud should be attempted; but if it afforded a facility for concealment, it at the same time frustrated completely the end for which the fraud is said to have been perpetrated. Besides, though we have no Christian writer of an early date who appears to have been acquainted with Hebrew, yet it is a strange inference to draw from this, that there were none of that age but Jewish Rabbis that understood that language, and a stranger still, that no Hebrew MSS. were in any hands but those of *unconverted* Jews. We know that before the destruction of Jerusalem, there was a goodly company of Jews "scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," and after that event there were many converts too, and in the hands of all of these the Hebrew Scriptures were safe from the gripe of the Rabbis. And not only were these safe depositaries of those copies already in their hands, but they were guards against any fraud which might be committed on others. Is it not strange, then, that not a whisper of any such accusation is heard in these ages in which the corruption is said to have been perpetuated? Such a report had never once been heard by the early fathers, and Ephraim, the Syrian, in the *fourth* century, is the first who mentions it, and Abulfaragi, the Armenian historian, in the fourteenth, is the only other. The testimonies which Hales quotes from Justin Martyr

Digitized by Google

and Irenæus, and which he seems to think so conclusive, are as vague and unsatisfactory as his former citations from Philo and Josephus, and that from Justin is not to the Jews having altered the *Hebrew* but the *Septuagint!*

Thirdly, We maintain that the Jews had no temptation to change their Scriptures. The mighty temptation they are said to have had is, that there was a tradition that Christ was to come towards the end of the sixth millennary, at which time He did come according to the LXX, and that, therefore, the Jews changed their dates to show that He did not come at the true time. Now it unfortunately happens that all who mention this tradition disagree about the time, so that the whole of this prophetic tradition evaporates into this, that Christ was to come some time between five thousand and six thousand—a wide space indeed, and a prophecy which might be fulfilled any time during a thousand years! A strong temptation to falsify a record which they held in superstitious reverence! In all the annals of Church history we never read that they were once taunted with this tradition; never did a Christian point to its fulfilment, and ask them on that ground to receive Jesus as their Messiah. But there was another tradition, for which we have equal authority, that of their own Rabbis—a tradition far more precise and definite—which must have furnished them with a strong temptation to corrupt the Hebrew. "The tradition of the house of Elias. Six thousand years the world shall endure—two thousand years empty (*i.e.*, without the law), two thousand the law, two thousand the days of Messiah." We count this sufficient to neutralise all assertions about the temptations to which the Rabbis were exposed inducing them to corrupt their record. If they did so, they only placed themselves in greater difficulties. They escaped one tradition only to encounter another far more definite and tangible.

Fourthly, It is plain that if the Jews did corrupt the sacred record, they have acted very absurdly in the matter. They changed, but never adhered to their change, thereby discrediting all those very dates which they are said to be so anxious to establish. Every Rabbi almost has dates of his own. They broke through their superstitious veneration for every jot and tittle of the law, on account of a mere floating tradition! They did so after the whole world had for a hundred years seen that tradition verified—that is, after such a change had become useless for the end designed! They did so, and at the same time they gave as a reason for their Messiah's *delay*, the sins of their nation, thereby confessing that the time *was* come. They changed the dates of a period, which must have occasioned much difficulty, in-

Digitized by Google

stead of selecting some obscurer era, where it might have been more difficult to detect the corruption. They changed, in order to get rid of a mere tradition, while at the same time they retained all the *clear prophecies* regarding Messiah, and especially the numbers of Daniel, which told infinitely more against them than all their traditions together. They changed Moses, whom they held in such awful veneration, and yet dared not put forth their hand against Daniel, who at that time had fallen into much disrepute amongst them for the distinctness of his predictions regarding Jesus of Nazareth. They changed, but never one made any use of their change, in taunting the Christians that Christ had not come at the predicted time. They let the Seventy remain unchallenged. And all this, says Hales, was done *gradually*. Though begun about the beginning of the second century, "yet it does not appear to have made any considerable progress for two centuries after"! A system of falsification going on for two centuries and a half, unnoticed, uncontradicted! Nay, scarce is it finished when Jerome, one of the most learned of the Christian fathers, and living in Palestine, steps forward and maintains the cause of these unprincipled corrupters! And not a single varying manuscript has come down to us to tell of this foul transaction, this gradual labour of more than two centuries! The agreement of all the Christian fathers excepting Jerome and Augustine with the Seventy, is nothing against our argument; it is merely a proof of what nobody denies, that they used the Seventy, and after all, they differ in many parts even from it. And whilst there is this perfect accordance among all Hebrew manuscripts, there is a great diversity of readings among the Greek ones, and great absurdities. Moreover, whilst Hales is so very ready to set aside the Hebrew when it suits him, he is just as ready to do the same to the Septuagint when it obstructs his way (vol. i. p. 90, and other places), and all without the shadow of a philological reason for altering the received reading. For ourselves we can say that the utter disregard shown by Hales to everything like critical rules in judging of any reading, and his wanton and capricious mutilation of the Hebrew, Septuagint, Samaritan, and Josephus, whenever it suits his theory, have discredited him as a chronological authority. And whilst we are most willing to admit his learning and research, and the consequent value of his laborious work, we never can trust him as a guide, at least in the earlier parts of his chronology.

Lastly, Let us observe the consequences of admitting the Greek chronology in preference to the Jewish. It unsettles

Digitized by Google

the whole canon of Scripture. We are no sticklers for the immaculate perfection of the Hebrew text. We are quite willing that it should be thoroughly examined and emended. But such emendations must proceed upon the ordinary principles of philological investigation. To leave these, or to act in the face of these, even in cases of great difficulty, is dangerous indeed; but to allow every rule of sober criticism to be overborne by a few slender presumptions, in a case where the text is plain and the lections unvarying, is giving countenance to a principle by the help of which we make or mutilate any text we please. But, in the present case, there are peculiar dangers and mischiefs involved. Our opponents are obliged to have recourse to the supposition that *all* the Hebrew copies were, in the beginning of the second century, in the hands of the Rabbis. If so, then our present text is *all uncertain together*—it is the text which came forth from the corrupting hands of these Rabbis, who scrupled not to falsify dates as it suited them; and as variations do exist between the Hebrew and Greek in almost every chapter, we cannot say but every one of these changes was effected by the Jews—nay, we must say that the Greek text ought throughout to be taken as the authentic standard, and the Hebrew be reckoned as a mere version of the Rabbins! The Hebrew chronology can thus, it is plain, only be overturned on principles which will demonstrate that we can no longer have any confidence in it at all except in so far as its readings are confirmed by that authentic and uncorrupted standard, the Septuagint!

The likelihood seems to be that the variation was effected from the original Hebrew at the time the translation was made, for what reason it is not easy to say. Probably the Hellenists of Alexandria wished to emulate the antiquity of the Egyptian annals ascribed to their nation. But whether this reason be reckoned sufficient or not, we think that the evidence we here referred to is strong enough to bear the weight of the conclusions we have deduced from it in regard to the antiquity and genuineness of the Hebrew chronology.

Let us now close these protracted, and, we fear, tedious remarks, with a few sentences upon the study of Old Testament chronology. We desire, then, to be understood, that the remarks with which we set out regarding the drudgery of chronological studies in general, are in nowise meant to apply to the study of Scripture chronology, so far as the Holy Spirit has seen fit to lay it down to us in the pages of His Word. We are the more anxious to guard against such a mistake, because we know how much it is the manner even with Christians to look upon the

Digitized by Google

study of these minutiæ as unnecessary and unprofitable. That it is or can be so, no one, we think, who entertains due reverence for inspiration will be willing to maintain. Names and dates may seem but trifles, which may with all safety be neglected, and out of which it is impossible to extract anything like spiritual profit; but if the Spirit of God thought them worthy to be written and engrossed with such care in His eternal record, who may say that they will not in some way be found "profitable for doctrine, for reproof, for correction, and for instruction in righteousness"? Many seem to look upon them as but the baser parts of the ore which must be purged out before we can have the metal pure, instead of valuing them as part of the metal itself. But just as all the various parts of the high priest's costly raiment, however they might seem but trivial appendages, were all "for glory and for beauty"—as even the very hooks of the tabernacle were of gold—so in our eyes ought all parts, even the minutest, of God's record to appear, if not all *equally* precious and *equally* profitable, yet all precious, all profitable, and all consecrated. The soul that has learned to submit itself entirely to God, to give itself up implicitly to the Spirit's teaching, without asking one question or starting one doubt, will not require much argument to persuade it that these things are really so, that "every word of God is pure, enlightening the eyes." How much light is thrown upon many an obscure passage of Scripture by a proper attention to its connection and chronology, those can attest who have tried the matter. How much beauty is cast upon many a dull and barren spot by coupling it with those kindred or contrasting circumstances which names and dates suggest! And thus, instead of being contented with some favourite passages or books, we learn to spread ourselves over the whole Word of God without limitation and without exception; finding that it was not the dreariness of the spot that was the cause of our aversion, but our own ignorance of the light in which God meant it to be viewed; that it was not the want of beauty in the scene that rendered it so unattractive, but our own want of a more purged, a more extended range of vision; that it was not a selection of objects that we stood in need of, but a simpler faith and a finer eye!

Digitized by Google

ART. V.—THE COURTS OF EZEKIEL'S TEMPLE.

EZEKIEL xl:

LUTHER'S words are well worthy of attention : " I have read the whole Bible twice every year. It is a tree which is large and massy, and all its words are so many branches and twigs. *There is not one of its branches, not one of its twigs, which I have not shaken, to discover whether anything could be found thereon.* And I have always discovered, even on the most slender branch, two or three apples, two or three pears, which dropt into my hand." It is in this expectation that we sit down to the practical study of Ezekiel's fortieth chapter, the description of the courts of the temple. Without at present deciding upon the intention of that mysterious building as a whole, let us take the record in detail, dealing with it as we do with the account left us of the Tabernacle and its courts, or of Solomon's Temple and its courts. May the Spirit of truth teach us many things as we tread these courts.

" In the five-and-twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that city was smitten, in the self-same day the hand of the Lord was upon me, and brought me thither" (verse 1). We are reminded, in the simple perusal of these words, of some friend's kind visit, which greatly cheered the sad heart of the mourner, and all the more that it came without warning. When Israel had now been twenty-five years desolate, the Lord paid this visit to His servant, as if to cheer him at a time when the long desolation might have sunk him in hopeless despondency. The prophet notes the day of this occurrence very particularly—it was so memorable—adding to the former note " the tenth day of the month," the first month of the year, and that year " the fourteenth since the city was smitten."

"The hand of the Lord was upon me;" the Lord called on me to go with Him, and conveyed me at once to the spot where He meant to show me the deep interest He still took in captive Israel. " He brought me thither;" it is שָׁמָּה (see chap. xlviii. 35); to the land, namely, to which my thoughts were ever turning.

" In the visions of God brought He me into the land of Israel, and set me on a very high mountain, by which was the frame of a city on the south" (verse 2). Like John in Patmos "in Spirit," he is carried away in some mysterious manner, whether in the body or out of the body we cannot tell, to the land of Israel. There he is set down by his guide on "a very

Digitized by Google

high hill," which may mean the hill of Moriah, at all times elevated above the surrounding country, and in the latter day more marked because "the whole land shall be turned to a plain from Geba to Rimmon" (Zech. xiv. 10). On this high hill is, "as it were, the frame (or structure) of a city." It is really a temple, but to the prophet's eye the first view conveyed the idea that it was *a city*, so large was it and so manifold in its buildings. This is interesting; for in the heavenly Jerusalem, described in Rev. xxi., we have a city, of which it is said, "And I saw no temple there; for the Lord God Almighty and the Lamb are its temple" (verse 22). It was at once city and temple; for the Lord God and the Lamb filled it all.

"On the south" may signify simply, that coming as Ezekiel did from Babylonia, and entering the Land from the north as usual, the building lay before his view south of where he stood.

"And He brought me thither." Yes, He brought me to the much-loved land! and to that well-known hill. "And, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate" (verse 3). His divine guide now left him in the company of one who was waiting for him at the spot, a man with a measuring-line and a reed. The man "stood in the gate," as if he had been told to expect, and was now looking out for, his visitor. And the prophet observed that his appearance was "like the appearance of brass." This is peculiar; the "brass" must have meaning, and we think at once of "the altar of brass," and yet more of Zechariah's "mountains of brass" (vi. 1). Firmness and durability, as well as power and strength, are ideas conveyed by the "brass" in these other instances; and so it may be here. The man at once presents to our thoughts something which, however to us unlikely and strange, is yet fixed and determined upon. He is a man (so to speak) who has come from, and is meant to remind us of, the "mountains of brass." At any rate, the man has nothing of "gold" or "beryl;" for this was not the New but the earthly Jerusalem.

"And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel" (verse 4). Ezekiel is here told that the Lord has thoughts of kindness not to himself only, but to all Israel. He gets this vision for the sake of all the house of Israel. We are to share with others what we get from the Lord; it may be the withholding of more light from us is to be

Digitized by Google

explained by this, namely, that we are not ready enough to communicate to others the consolation and the help that are given to ourselves. Remember 2 Cor. i. 6, "Whether we be comforted, it is for your consolation and salvation."

He is charged to "behold with his eyes and hear with his ears" (with a slight reference to Isaiah vi. 10, the careless indifference of Israel), because there are many very minute details in the description and measurement that follow; and that very minuteness is itself, if well weighed, an evidence of Jehovah's many thoughts towards them, His painstaking interest in what concerns them.

"And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long, by the cubit and an handbreadth: so he measured the breadth of the building, one reed; and the height, one reed (verse 5).

"Behold!" Why is this mark of surprise? Perhaps because it turns out that the wall which encompasses the house as a protection is only about twelve feet high, while it is as broad as it is high. It is very strong, and yet not so high as to hide the court from the view of spectators on the Mount of Olives.

There is something in the סָבִיב סָבִיב "round about, round about," that reminds us of Ps. cxxv. 2: the hills (סָבִיב) round about Jerusalem, and Jehovah (סָבִיב) round about His people. This wall is a token of Jehovah's care on every side, and also of His purpose to exclude whatever is hostile. And yet on the top of that broad wall the worshippers may walk and sing: "Walk about (סֹבּוּ) Zion, and go round about her: "tell the towers thereof. . . . This God is our God for ever and ever."

But we now come to the Eastern gate of the court.

"Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad, and the other threshold of the gate, which was one reed broad" (verse 6). This gate, or entrance *gateway* (like πυλων of Rev. xxi.), looks toward the east, where is the Mount of Olives looking toward it. There too the rising sun casts his beams. Both because of Olivet and because of the rising sun, the east gate was always the most honourable, specially in the temple. It is, besides, to be the gate by which the glory (which the prophet saw last time on the Mount of Olives, chap. xi. 23) is to return and re-enter the temple" (chap. xliii. 4).

"And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate, by the porch of the gate within, was one reed" (verse 7). There were at the gateway

Digitized by Google

rooms, called here "little chambers;" not remarkable for their size, but meant for special use. Hengstenberg thinks they were "guardrooms" where watch was kept against the entrance of any person or thing unclean; and they remind us, in that case, of Rev. xxi. 27, "And there shall in no wise enter into it anything that defileth or maketh a lie." Others think they were meant as repositories of stores, reminding us of Song vii. 13, "At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved." Others suggest that they may be little chambers for the use and residence of the ministering servants of the temple; though not like the New Jerusalem's "many mansions," which Greenhill (*ad locum*) thinks they may be intended to hint at.

"He measured also the porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward" (verses 8, 9). He measures it first generally, and then particularly in detail. The "posts" are ornamental pilasters or pillars, and were two cubits in breadth, one at each side of the gate. The porch did not stretch outside the wall, but was within the circuit of the wall; so that the porch, as well as the building to which it leads, shall be kept from the intrusion of the unclean. The porch is holy too.

"And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side" (verse 10). What we remark here is the symmetry. The chambers "three on this side, and three on that side," and the "pillars" of one measure. There is no confusion in God's arrangements. In the encampment in the wilderness every tribe had its appointed place; all was order. And so it has been noticed by Isaac Taylor, when our Lord bade the multitude sit down "by fifties in company" (Luke ix. 14), He was manifesting Himself even in that simple act to be the God of Israel, the same Jehovah who had arranged The Camp. We find the traces of the same footsteps here. Might we not further suggest that the *three* on each side may remind us of David's *three* that were over the mighty men, side by side with whom were a *second band of three?*

"And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. The space [or "border," or sort of barrier-space] also before the little chambers was one cubit on this side, and the space was one cubit on that side; and the little chambers were six cubits on this side, and six cubits on that side" (verses 11, 12). The "length" of the gate is easy to be understood when we remember that an

Digitized by Google

Oriental gateway was really a covered way, forming a kind of room. This long covered way was three cubits broader than the entry-gate. There is no slovenliness in what God prepares; there is care and design to be seen in every part. The greater convenience of the crowd of worshippers pressing in at this gate is provided for by this enlarging of the covered way. A cool deep shade also is secured. And then, again, we see symmetry and order in verse 12, "One cubit on this side, and one cubit on that side;" and "six cubits on this side, and six cubits on that side." "Let all things be done in order, and ἐυσχημόνως"—after a becoming fashion.

"He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five-and-twenty cubits, door against door" (verse 13). The roof which covered all these chambers and the gateway too is next measured, and the whole breadth of it given. Nothing is overlooked. And here is a flat roof of five-and-twenty cubits, in which they who frequent the temple may be found in little companies conversing, or praying, or resting. The *roof* of an Eastern building is full of associations; from the days of Samuel, who (1 Sam. ix. 26) spoke with Saul on the roof of his house concerning the kingdom, down to the days of Peter (Acts x. 9), who prayed there, and saw his vision there. If in Isaiah's days (xxii. 1) we see the inhabitants of a city, on occasion of a great event that alarms and interests all, "going up to the house-top," we may fancy another scene in the latter days when the worshippers go up to this house-top to "look upon Zion, the city of their solemnities," and see it resting in true peace, and to praise the God of Zion!

"He made also posts [pillars] of threescore cubits, even unto the post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits" (verses 14, 15). The expression here is peculiar, "He made." It signifies either "he had made"—*i.e.*, the builder had made—or it is like our colloquial way of expressing the results of a calculation or a measurement, "He made it to be so much." These pillars were lofty, sixty cubits high each of them (but it is not said how many there were)—as high as Nebuchadnezzar's image of gold (Dan. iii. 1). Are they set up there as triumphal pillars, to stand as monuments of the victory of Jehovah over all such images or usurpers; even as Jachin and Boaz, the pillars in Solomon's temple, seem to have been monumental in the sense of being trophies of Israel's conquest of the land, and the victory of Israel's God?

Digitized by Google

In verse 15, "at the face of the gate," is properly "in front of the יאתון," the door-opening, a name given to the entrance-gate.

"And there were narrow windows to the little chambers, and to their posts [pillars] within the gate round about, and likewise to the arches [or vestibules]; and windows were round about inward; and upon each post were palm-trees" (verse 16). The old Puritan commentator, Greenhill, makes a remark on "narrow windows," to the effect that they tell us that "each saint has got some light, but not much." But in truth the word means "windows firmly fixed," or with lattices shut in so as not to be removable. They rather tell us that the light which came in by the windows was to be fixed, always there; and there was no lack of it, for the windows were "round and round." The palm-trees on the pillars have a distinct meaning. The palm always speaks of something joyous, from the days of Elim onward. The righteous "flourishes like the palm-tree," and Solomon's temple abounds in this symbol of prosperity and joy. The Feast of Tabernacles was kept with many a palm-branch, and thus this tree had its pleasant significance intensified. See, then, God's temple, God's house, God's dwelling, has in it all that speaks of joy, peace, honour, health, fruitfulness, triumph. We in New Testament terms associate the palm with Christ's entry into Jerusalem and its temple, and with the blissful worshippers before the Throne, "clothed in white robes, and palms in their hands." One has sung of the palm:—

"And when the Son of David once in lowly triumph rode,
Its graceful coverings welcomed Him to Salem's loved abode.
It marks, in sacred song, the bliss of holy souls while here,
And shadows forth their ecstasies beyond this mortal sphere.
When myrtles cease to speak of love, and ivy of decay;
When pines no longer clothe the hills, nor warriors snatch the bay;
When cypress needs no more around the narrow house to wave,
Because the voice of Christ has called the slumberers from the grave;
Still, still remains the rest above, the deep celestial calm,
The joy of harvest in the heavens—the bright unfading Palm."—Halley.

"Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement" (verse 17). If the "three" and the "three" (verse 10) sent back our thoughts to David's three mighty men, shall we not say that those "thirty" chambers no less remind us of David's thirty? Even as (though it may be a fancy) the sixty warriors in Song iii. 7—"threescore valiant men of the valiant of Israel"—remind us of the sixty pillars that enclosed the courts of the taber-

Digitized by Google

nacle, these sixty warriors surrounding the palanquin as it moved along the wilderness, just like the sixty pillars of the tabernacle court.

"And the pavement by the side of the gates, over against the length of the gates, was the lower pavement. Then he measured the breadth, from the fore-front of the lower gate unto the fore-front of the inner court without, an hundred cubits eastward and northward" (verses 18, 19). A pavement speaks always of the open air; an uncovered portion of the court is here meant. It is understood that an open clear space like this pavement was used for the sacrificial feasts, when the worshippers partook of portions of the offerings before the Lord. The sight of such a group of devout and happy worshippers enjoying this love-feast (as Hengstenberg calls it) would always be pleasant and cheering. To such a feast they used to invite the poor and helpless, servants and strangers, as well as Levites. Our Lord has been supposed to refer to such temple-entertainments in Luke xiii. 26, "Ye shall begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets;" but more surely does that other passage, in Luke xiv. 13, point to this custom, "When thou makest a feast [on the sacrificial portions], call the poor, the maimed, the lame, and the blind: and thou shalt be blessed; for they cannot recompense thee: but thou shalt be recompensed at the resurrection of the just." Ezekiel's "pavement" may be meant for such celebrations; and can any doubt that overhead, in the blue sky above, they will see "the God of Israel, and under His feet as it were a paved work of sapphire-stone" (Exodus xxiv. 10), as did the nobles of Israel when they feasted before Him on the hill?

"And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side, and three on that side; and the posts [pillars] thereof, and the arches [vestibules] thereof, were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five-and-twenty cubits" (verses 20, 21). Notice here the circumstance that these chambers are oblong in their shape, not square; they were like the holy place, not like the holiest of all. The "arches" are not what we so call, but galleries, or appendages like vestibules, according to some; and "side-walls," according to Hengstenberg and others. We still see symmetry carefully observed by the God of order, "Three on this side, and three on that."

"And their windows, and their arches [vestibules, or side-

Digitized by Google

walls], and their palm-trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them [*i.e.*, began in front of the steps]. And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits" (verses 22, 23). We have already spoken of the "windows" and of the "palms." But a new feature here is the "seven steps." The full complete number "seven" reminds us of many other such sevens; and the "steps" send us to "the degrees," in the titles to so many psalms. On these steps, it appears, the worshippers in old times stood singing such psalms as the 120th and onward—psalms that spoke of rising from lower to higher, like these steps, which at the same time fitted into the history of persons coming up out of captivity from Babylon to Jerusalem. But the "seven steps" of our temple here shall witness happier bands of singers, who have come up from lower depths, and can praise their redeeming God for deliverance from all evil, and for lifting up to higher and higher attainments.

"After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures. And there were windows in it, and in the arches thereof round about, like those windows; the length was fifty cubits, and the breadth five-and-twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them; and it had palm-trees, one on this side, and another on that side, upon the posts thereof" (verses 24–26). The description of this gate is the same as that of the former; but there is one particular given more fully—viz., on the pillars (probably those at verse 14, as well as here) the palm-trees were placed, so that one was on one hand and the other on the other. By this arrangement the pillars are seen to be overshadowed by the palms, the emblems of prosperity and of strength twined together. "Strength and beauty are in His sanctuary" (Ps. xcvi. 6). His own strength and beauty appear in His worshippers.

This way of adding a little more information now and then is altogether the style of the Holy Spirit in other parts of Scripture—*e.g.*, in the Books of the Kings and Chronicles—and wonderfully accords with the New Testament style of history in the gospel narratives, where one evangelist throws in a fact, or contributes a touch to some scene related less fully by another. By this means the Lord trains us to search the Scriptures, using all our faculties.

Digitized by Google

"And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it, and in the arches thereof round about: it was fifty cubits long, and five-and-twenty cubits broad. And the arches round about were five-and-twenty cubits long, and five cubits broad" (verses 27–30). The notice of this part is the same as in the case of the corresponding parts, till we come to verse 30th, where we have the particular dimensions of the "arches," or vestibules, given. Nothing is overlooked; no part of the structure left unnoticed; and nothing in the structure out of proportion. Indications of purpose and care are apparent at every turn; and in this we recognise the hand of the same Lord who works in nature.

"And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof: and the going up to it had eight steps" (verse 31). The "eight" steps are to be noticed. The farther in we go we rise higher; for the outer court had only "seven" steps, upon which Greenhill remarks, that so it is with saints—we rise higher in grace the further in we press toward God. Hengstenberg sees in the "eight" a hint of the superior dignity of the inner court, beyond even the well-known complete "seven."

"And he brought me into the inner court toward the east: and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures; and there were windows therein, and in the arches thereof round about: it was fifty cubits long, and five-and-twenty cubits broad. And the arches thereof were toward the outward court; and palm-trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps" (verses 32–34). Here is the measurement and description in the same words used above in reference to the part toward the south. Word for word is repeated. It is like Joshua x. 29–32, &c., "Then Joshua passed from Makkėdah, and all Israel with him, unto Libnah, and fought against Libnah: and the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein. . . . And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: and the Lord delivered Lachish into the

Digitized by Google

hand of Israel, which took it, and smote it with the edge of the sword, and all the souls that were therein." And so with Eglon and Hebron. The Lord does not weary in recording details that have any bearing on His people's interests. He will repeat the story; He will relate or record details that have no interest except as they concern His people. We need not fear that He will weary of attending to our affairs; His attention to these minutiæ is a guarantee to us of His interest in us. Oh that we, on our part, were found thus caring for every detail and every tittle in matters bearing on His glory!

"And he brought me to the north gate, and measured it according to these measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five-and-twenty cubits. And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof on this side, and on that side: and the going up to it had eight steps. And the chambers, and the entries thereof, were by the posts of the gates, where they washed the burnt-offering" (verses 35 – 38). The repetition in the description is another illustration of the remarks made above. But in verse 38 we are introduced to a new feature in this part of the court; for the words should be rendered, "And a chamber," לִשְׁכָּה (not תָּא, as hitherto), "whose door was at the posts [pillars] of the gate; there [שָׁם] they wash the burnt-offering." And thus we find ourselves come within sight of the worship of the temple.

In the old days the offerings were to be slain on the north side of the altar (Lev. i. 11), and so here it is in this north part of the court that the arrangements for killing the offerings are found. Why the north was selected has never been fully ascertained. It is the quarter where there may be said to be no sun, for the sun is never seen by us there; and so may hint at the darkness on the cross the three hours of God's hidden face, when the true sacrifice was offered. The washing (יָדִיחוּ) of the burnt-offering is worth notice. The word means "purging away filth," thrusting it away; as if to express the thought that in the type of Him who was our great offering there must be nothing approaching to defilement; any appearance thereof must be thrust away at once. "Holy, harmless, undefiled, separated from sinners."

"And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering. And at the

Digitized by Google

side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables" (verses 39, 40). Here again we meet the God of order, "two on this side and on that," occurring twice; and here we meet with the three well-known offerings—Burnt, Sin, and Trespass. They tell us of man's sin and guilt, and of God's mercy and grace—free love to the guilty manifested in providing the atoning sacrifice, "mercy's streams in streams of blood." The burnt-offering was the original offering, and summed up in it all the rest, or rather was the germ of all the rest. The sin-offering was a development of it, in which was brought out very prominently sin against God, dealt with by wrath to the uttermost on the sin-bearer. The trespass-offering was another development of the burnt-offering, in which was shown God's demand for compensation for the wrong done, as well as His determination to inflict the penalty.

"Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. And the four tables were of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice. And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering" (verses 41–43). If we add to the eight tables here the four already mentioned in verses 39, 40, we have twelve altogether—the number of the tribes. Every tribe has its share; every tribe has the same need; and here is shown the same atonement for all the tribes. Just as on the show-bread table we find twelve loaves, and just as the Lord Jesus sent for twelve apostles. And so Hengstenberg points out in Ezra vi. 17, viii. 35, "twelve he-goats and twelve bullocks." He might have gone back to Elijah's altar on Carmel, with its "twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came" (1 Kings xviii. 31). God delights to save souls from every tribe, every people, and kindred, and nation.

Instead of "hooks" (which might make us think of something like 1 Sam. ii. 13, the flesh-hook struck into the flesh of the offering) read "ledges of an handbreadth," to prevent pieces of flesh falling off the table. So minute is the attention paid to all that concerns the offerings; as if God would thus teach us to take care of dropping or letting slip any part or portion, any view of truth regarding the great Sacrifice. Let us see

Digitized by Google

that there be "ledges" where is the flesh of our Offering, lest we lose some blessing. Corban is the term used in verse 43, "flesh of the corban;" reminding that in all this we approach God and bring to Him our gift, and the only real gift which we can bring to Him is the great Sacrifice in one or other of its forms. One thing still we may go back upon—viz., the tables were to be of "hewn stone" (גָּזִית), which is expressly forbidden in the case of the altar in Exod. xx. 25. The reason of the difference may be this: In the case of the altar, man must not put to his hand to ornament, he must leave all plain, he must fix his attention on the sacrifice. The use of the other was simply to lay out the sacrifice in full view of all. There must be no attempt to distract attention from the great end. In the case of these tables, however, the hewn stone was called for as a matter of convenience; and as these tables had in themselves no special meaning, there was no harm in letting them be made of hewn stone.

"And without the inner gate were the chambers of The Singers in the inner court, which was at the side of the north gate; and their prospect was toward the south; one at the side of the east gate having the prospect toward the north" (verse 44). It seems as if the chambers of The Singers had been chosen for them "toward the north" because the sacrifices were in that quarter, as we saw a little ago. By this arrangement the singers were ever ready to praise the Lord at the sight of the atoning sacrifice in any of its aspects. As in 1 Chron. xvi. 32–42, so here also we find the temple-choir, and no doubt all the "harpers with their harps," as well as the trumpeters and the players on cymbals, are so placed as to raise the loud song whenever the great Offering for sinners comes into view. It is a scene on earth corresponding to that in heaven, where the sight of the Lamb slain draws forth such rapturous praise from every creature, and from every instrument of praise that man or angel can employ. Shall our hearts be cold? Shall we not at every view of the Lamb find rapturous commotion spreading through our souls? "Thou art worthy," O Lamb of God.

"And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, among the sons of Levi, which come near to the Lord to minister unto Him" (verses 45, 46). The priests have charge of the singers, so intimate is the con-

Digitized by Google

nection between the song and the sacrifices. We shall find afterwards more about "the sons of Zadok;"* and how interesting it is to discover the Lord in the latter day fulfilling to the letter His promise of an "everlasting priesthood" to the descendants of Phinehas; for the sons of Zadok are all of the line of Phinehas. Meanwhile remark in this connection, the love of the Lord to those who, like Phinehas, are very zealous for His holy and just name; and see how He has in this temple brought them prominently forward. Let the sight of these sons of Zadok stimulate us to more zeal for the Lord's honour, for verily it shall not lose its reward.

"So he measured the court, an hundred cubits long, and an hundred cubits broad, four square; and the altar was before the house" (verse 47). By way of leading us on to the house itself this statement is made, "And the altar was in front of," right opposite to, "the house;" in the midst of this inner court, in the midst of this square of an hundred cubits. He will return to examine the altar at another time (chap. xliii. 13), but meanwhile is content merely to notice, in passing by, that it stood thus prominent in the centre of the inner court, right in front of the holy and most holy, into which no one could enter but by the blood of that altar's sacrifice.

So ends the account of the two courts, the outer and the inner; and now we shall find ourselves forthwith in The Temple itself. Old Greenhill says of these three, "The first is the state of nature (outer); the second, the state of grace (inner); the third, the state of glory."

Art. VI.—SWEDENBORGIANISM ON THE SECOND COMING.

(*From the Prophetic Times.*)

Falsities cannot be established by truths, and hence one of the first things resorted to by the false teacher is to pervert the Word of God by philosophical reasonings and groundless assumptions. And so Mr Noble paves the way to reject the literal and grammatical sense of the scripture by special pleading from false premises, and then imposes a meaning that is altogether foreign to that which is obvious and natural. He is followed in this by Mr B. F. Barrett, who, in his "Lectures on the New Dispensation called the New Jerusalem," quotes

* We may notice Greenhill's remark on the signification of Zadok's name, "The Just." Christ our High Priest is Zadok, the Just One (Acts vii. 52, and xxii. 14), "who makes us not only sons, but priests in His temple."

Digitized by Google

R. W. Emerson, Theodore Parker, Dr Bushnell, J. W. Brooks, *Blackwood's Magazine, London Quarterly Review,* Bishop Warburton, Dr Arnold, Mr Tucker, and T. E. Tyler, to prove the corruption of the Christian Church, and then assumes the position that "what Swedenborg said of the Church at the time he wrote" is true; "that the first Christian dispensation had been lived out, and that the Church established under it had consequently come to an end," thus reaching "the consummation of the age," and "the second coming of the Lord." This consummation, however, "is not to be understood as the destruction or abandonment of the external things belonging thereto, its places and forms of worship and religious ordinances," but "the extinguishment of the internal principles of heavenly life." The Christian Church remains "as a body from which the spirit has fled." "A church *outwardly,* but not *inwardly,* hence not *really.*" And he speaks of the Church as "blind, palsied, and leprous," and unable "of *herself* to return to the freshness and bloom of her youth." And that "she can never hope for a radical cure, without a new dispensation of truth from heaven," which he claims has been instituted by Emanuel Swedenborg, as "the revelation of the spiritual sense of the Word, through the obscurity or cloud of the letter, which is the predicted and glorious appearing of the Son of man upon the clouds of heaven." And this is what Mr Noble calls "the restoration of the true knowledge of divine subjects"—"the revival of the true Church of the Lord among mankind."

The process by which this conclusion is reached is worthy of the ingenuity of the most fanciful speculators in theology. After remarking that these subjects belong to prophecy, they attempt to establish as a canon of exegesis, "that the exact meaning of the prophecies," and "the precise manner in which a prophecy is to be fulfilled," are "never understood until the time of their accomplishment," or afterwards. It is simply asserted, without proof, that this canon is acknowledged by almost every commentator on prophecy. And no proof is offered for the canon itself. Nevertheless, assuming its soundness, Mr B. says, "that the prophecies concerning the consummation of the age and of the Lord's second appearing are to be fulfilled in *some* manner different from what the Church has expected." For to say that they will be fulfilled literally, "is to deny this rule of criticism, and to insist that the *precise manner* in which a prophecy is to be fulfilled *can* be known beforehand." And both refer to "the predictions concerning our Lord's first advent in the flesh," as furnishing evidence of

Digitized by Google

the correctness of this rule. But, strange to say, they only allege that the Jews generally, and even His disciples, at the time of His first advent, were in error respecting "the nature of the kingdom He was coming to establish," which, if admitted, does not prove that the predictions respecting His first advent were not understood beforehand, but only that at the time of their fulfilment there existed some error in the minds of the people on an entirely different subject. There is no evidence whatever adduced to show that the predictions concerning our Lord's coming in the flesh were not understood before, and at the time of their fulfilment. On the contrary, it is evident that they were understood according to their literal import, and so fulfilled. Take Gen. iii. 15, which imports that the destroyer of the devil's power should be the seed of the woman; and Isa. vii. 14, which declares that He should be born of a virgin mother, and called Immanuel. Take also Gen. xxii. 18, and xlix. 10, which indicated that He should be the seed of Abraham, and of the tribe of Judah; and 2 Sam. vii. 12, 13, and Mic. v. 2, which show that He should be of the lineage of David, and should come forth out of Bethlehem. Again, take Isa. liii. 2-9, Ps. xxii. 7, 18, xvi. 8-10, and Isa. liii. 10, which indicate His low and despised condition, His rejection by the Jewish rulers, His crucifixion, sufferings, death, and resurrection. Take these predictions, and many more which might be quoted concerning His first advent, and who will dare assert that they through whom and those to whom these revelations were made did not and could not understand them? There is nothing so obscure and enigmatical in them that they could not be understood; and the reply of the priests and scribes to Herod's question concerning the birthplace of Christ (Matt. ii. 4-6) shows that they were understood in no other than their literal sense, according to which they were fulfilled. See also Luke xxiv. 44-47, and Acts xxvi. 22, 23, where the things "written in the law of Moses and in the prophets, and in the Psalms," concerning Christ, are said to have been fulfilled as written. And in fact nothing else could be a fulfilment of them. And the same rule must apply to the predictions concerning the second advent of Christ, some of which in the Old Testament stand in immediate connection with those of His first advent. The literal fulfilment of *these* warrant an expectation of a like fulfilment of *those*. That Christ first came as the "child born" and the "Son given," demonstrates that He shall sit "upon the throne of David, and upon His kingdom, to order it and to establish it with justice and judgment" for ever (Isa. xi. 6, 7). And that He literally

Digitized by Google

in person ascended into heaven, certifies that He will in like manner come again literally in person (Acts i. 11). Both Mr Noble and Mr Barrett admit that this "has been the general and almost universal faith of the Christian Church upon this subject," and "the faith of the apostles themselves," as, indeed, no one can candidly read the New Testament without being convinced that it formed a principal part of Christ's teaching and apostolic preaching; and that the Christian Church could not otherwise believe, except by wresting the Scriptures, to make them mean what they do not say. And if such was the faith of the apostles and the churches planted by their ministry, how is Swedenborgianism, which utterly repudiates this faith, "a returning to the purity of primitive Christianity"? What virtue is there in this man's theological nostrum to restore the degenerate Church of this age "to the freshness and bloom of her youth"? In other words, how can Swedenborgianism be "the restoration of the true knowledge of divine subjects," when this particular knowledge originated with Swedenborg himself, and was unknown to the apostles and primitive Christians? And if the Church of the apostolic faith was "the true Church of the Lord," how is Swedenborgianism, which is an adverse faith, the revival of it? Alas! instead of being "the restoration of the genuine doctrines of the Word of God," it must, on its own admissions and pretences, be adjudged as a "philosophy and vain deceit," by which truth is corrupted and faith is spoiled.

Further, if this pretended canon of prophetical exegesis could be established, it would prove that the prophecies, which constitute a principal part of the Divine Word, are no revelation at all; although it is written, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii. 7). For that which cannot be understood cannot be a revelation. But it is not the prophecies alone which are so treated, for Swedenborg says "that the spiritual sense is in all and every part of the Word," and "that the spiritual sense has been hitherto unknown;" so that whether historical, devotional, or ethical, as well as prophetical, "all Scripture, given by inspiration of God," is subjected to this absurd canon, by which an additional revelation of a spiritual sense is demanded to make the Word understandable. According to this canon, God so constructed His Word that not only was its true sense hidden from all who lived before Swedenborg, but also that its literal and obvious meaning was false and deceptive; so that the Church of God, in the beginning and all along through past ages, has been necessarily and unavoidably

Digitized by Google

founded on falsities and nourished by deceit; and, with the exception of Swedenborg's followers, is still the victim of the gross and fallacious, though natural sense of the Word of God. For if, for example, the second coming of the Lord is not a coming in person, then the Scriptures, which literally and obviously so teach, are manifestly false, and God is thus made a liar; and the faith of the Church is a deception, and her hope of the appearing of her Lord and of being made like Him is a delusion. And such is the logical sequence of this rule in its application to the letter of the Scriptures. And this canon, so disparaging of the Scriptures of truth and derogatory from the wisdom of God, is made the principal rule of Swedenborgian criticism, as it is of all mystical and allegorical interpretation of prophecy, wherein the literal and grammatical sense is substituted by one born of the fanciful imagination of the expositor.

The next postulate adduced as a foundation for this extraordinary system of exposition is, "that even when the apostles had received the gift of the Holy Spirit, it did not communicate to them at once all the truths of the Christian dispensation;" and hence it is inferred that "if it was only by degrees and as occasion required" that the truths essential to the full knowledge of the Christian system were revealed to the apostles, &c., it is no wonder, in the third place, "that the prophecies of the Lord himself, and of the New Testament prophets, relating to His second coming, were at that time hidden from the Church." The connection between these two propositions is not apparent. The one does not necessarily arise from the other. It does not follow that because the apostles received their knowledge of Christianity by degrees, that therefore the Church was ignorant of the predictions of Jesus and His apostles in relation to the second coming of the Lord. But it is observable with what avidity every expression, in their estimation, indicative of error in the apostles, is seized upon and tortured into a proof of ignorance. Did the disciples dispute among themselves which of them should be the greatest? Did two of them ask to sit, one on His right hand, and the other on His left, in His kingdom? Did they, after His resurrection, inquire, "Wilt Thou, at this time, restore the kingdom unto Israel?" Did they confine their ministry to Israel, until divinely directed to go to the Gentiles? Did they chide Peter until informed of the vision by which he was directed, and of the results of his visit to Cornelius? Did John write, "It is the last time"? Did Peter say that "in the last days there should come scoffers"? Did Paul say, "We that are alive and

Digitized by Google

remain unto the coming of the Lord"? It is assumed, from the Swedenborgian standpoint, that they were totally ignorant of the nature of the coming and kingdom of the Lord: whereas it simply proves that the Swedenborgian notions are not in accordance with the Scriptures of truth. What they are at great pains to prove, but of which there was no need of argument, is, that the *spiritual sense* put upon the Scriptures by Swedenborg was entirely unknown to the apostles, whose writings afford no trace of it whatever; which is so far from proving that the apostles were in error, that it merely stamps Swedenborgianism as an imposture. It comes to this issue: On the one hand, in the Scriptures, as they themselves admit, is abundant evidence that the second coming of the Lord in person was taught by Christ and His apostles, and believed by the Church, according to the literal and grammatical import of language. On the other hand, Swedenborg and his followers assert that the second coming of the Lord is not a coming in person, but is to be understood according to a spiritual sense revealed by Him. The one is directly contrary to the other. Both cannot be true. But the Scriptures are true; hence Swedenborgianism is false.

Further, Mr Noble, and his echo, Mr Barrett, in their argument, have made the admission, that "by degrees and as occasion required, the truths which were essential to the *full knowledge* of the Christian system were revealed to the apostles, and that they were enabled to understand the precepts and prophecies of the Old Testament as they applied to the doctrines and circumstances of Christianity." This admission disproves their own assumption that the apostles were ignorant of the true sense of Scripture. It is true, they were ignorant of the spiritual sense of Swedenborg; but then this contains no "truths essential to the full knowledge of the Christian system," or the apostles must have known them. Thus do they contradict and condemn themselves.

Again, Mr Noble says, "It would have been inconsistent with the order always observed in the divine economy, had the apostles, whose province it was to proclaim the Lord's first advent, with the discoveries proper to it, been equally well informed respecting the circumstances of His second." This dogma is based on the assumption that "the things peculiar to a later dispensation are never openly revealed under a former." This assumption is not only unsupported by facts, but is contrary to the Old Testament Scriptures, from which I have already adduced several clear and unequivocal predictions concerning Christ's first advent which were literally fulfilled, and

Digitized by Google

from which the apostles cited numerous passages bearing on the facts and relations of the Christian dispensation, as, for example, see Acts i. 16-20; ii. 16-21, 25, 35; iii. 22-24; iv. 25, 26, &c. And Paul said (Acts xxvi. 22, 23), "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer," &c. And such was Paul's manner as it is written, Acts xvii. 2, 3. But if these things had not been openly revealed in the Scriptures, Paul could not have pleaded them in proof of the facts and doctrines of Christianity. It is evident, therefore, that this dogma has no foundation in the divine economy.

Once more, Mr Noble says, "The time and manner of the Lord's second coming, and the meaning of the prophetic language in which that event is predicted in the Gospels and the Apocalypse, were not revealed to the apostles, because that time had not then arrived." And he says "it will be difficult for any one to deny" this, unless he can "show, first, from the writings of the apostles, that the second coming of the Lord was not to be expected in that age, nor for seventeen centuries after it; and second, that none of the texts he has cited affirm that it was then at hand;" "that is, unless the apostles' language can be made to affirm the contrary of what it does affirm." Formidable conditions indeed, but I think unwisely imposed by one who is labouring to prove, and has positively asserted, that what those very texts teach concerning the second coming of the Lord is false, and advocates a spiritual sense, which makes the apostles' language affirm the contrary of what it does affirm. If this is not to gag and bind the sacred writers, and deliver them into the hands of the enemies of truth, it never can be done by any other system of critical exegesis.

But without even attempting to comply with such absurd conditions, I shall, with humble dependence on the divine promise of needful wisdom, endeavour to vindicate the Scriptures from the charge of being literally false, which Swedenborgianism prefers against them. With regard to both the TIME and MANNER of the Lord's second coming, the prophecies of the Old Testament dispensations, as well as those of the New, are very explicit. First, Enoch, the seventh from Adam, said, "Behold the Lord cometh with ten thousands of His saints," &c. (Jude 14, 15), which shows, 1st, that it will be *personal,* for the Lord is a person; 2d, that it will be *after the redemption of His saints,* who will come with Him. And as the redemption of His saints will not be completed until the close

Digitized by Google

of this dispensation, it is still an unfulfilled prophecy. Second, Jacob said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet for ever; for He shall come, the Shiloh, and to Him shall the gathering of the people be" (Gen. xlix. 10). Any Hebrew scholar will perceive that this translation follows the construction of the original, which shows, 1st, that it will be *personal*, for *Shiloh*, the Lord, is a person; and 2d, it will be *subsequent to the period during Judah's loss of the sceptre and lawgiver*, for Shiloh comes to restore the same. But the sceptre is not yet restored to Judah, and the prophecy is not yet fulfilled. Third, Asaph said, "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me," &c. (Ps. l. 3-5). Here again it is, 1st, *personal*, for *our God* is a person; and 2d, it will be *after the redemption of His saints*, who will then be gathered unto Him. Fourth, Zechariah said, "And the Lord my God shall come, and all the saints with Thee" (Zech. xiv. 5), which shows that it will be, 1st, *personal*, the *Lord my God* being a person; and 2d, it will be *after the redemption of all His saints*, for they shall all come with Him. Fifth, Daniel speaks of the coming of the Ancient of days, when judgment or rule shall be given to the saints of the Most High, and the time shall come that the saints shall possess the kingdom (Dan. vii. 22), where the coming of Christ is to effect the destruction of all worldly governments (verse 11, 26), and give the dominion to the saints (verse 27). Hence it shows, 1st, its *personality*, the *Ancient of days*—Christ is a person; and 2d, it is to be *after the redemption of the saints*, to whom the kingdom will then be given.

There are many more prophecies of the second coming of the Lord in the Old Testament Scriptures which fully determine the personality and many of the attendant circumstances of that event, but have no special reference to time; as Ps. xcvi. 13, xcviii. 9; Isa. ii. 21, xxxv. 4, lxvi. 15, and others which belong to the time of His second coming, but do not specify His personal manifestation, though it is implied, as Job. xiv. 13, 15, xix. 25-27; Ps. ii. 6-8, xvii. 15; Isa. xxiv. 21, 22, xxv. 6-9. There are some to which reference will be made under the prophecies of the New Testament Scriptures. First, Jesus said, "O Jerusalem, Jerusalem, thou that killest the prophets, &c. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see *me* henceforth, till ye shall say, Blessed is *He* that cometh in the name of the Lord," which

Digitized by Google

shows, 1st, that it is *personal*, by the use of the personal pronouns *me* and *he;* and 2d, the time is to be *after the desolation of their house or temple*, which still continues. Hence, when the disciples inquired, "*When* shall these things be? and what shall be the *sign* of Thy coming, and of the end of the age?" Jesus first gave a general caution, applicable to the whole period to elapse from that time until the end of the age; in which He warns His people against the false Christs who would arise; and predicts a long time of wars between the nations, and natural calamities, and terrible persecutions through which His people must pass; but the end would not come until the gospel of the kingdom should have been preached in all the world, as a witness to all nations. Second, He gave special instruction relating to the destruction of the city and temple, and the slaughter, dispersion, and tribulation of the Jews; and foretold that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (πληρωθῶσι). By which we learn, that as long as Jerusalem is held by Gentile powers, the gospel dispensation must continue. And its termination can be known only by the restoration of Jewish nationality, and their repossession of their ancient capital, which will also be the termination of the long tribulation. And He further warns them against being deceived by those who should say that Christ has come either at the destruction of Jerusalem, or at any time during the progress of the great tribulation; for His coming will not be a matter of secret or hidden movement, or the subject of speculative exegesis; but as the lightning illuminating the entire heavens from east to west. Third, He told them that His coming would take place immediately *after the tribulation* of those days, when there would be signs in the sun and moon and stars; and on the earth distress of nations, with perplexity, &c. That then shall appear the sign of the Son of man in heaven—that is, an indication that the Son of man has come to the heaven or atmosphere of this earth, which will be the translation of the saints who shall be caught up to meet Him in the air. And, at some time subsequent, the tribes of the earth (γης, land) shall mourn when they shall see the Son of man coming in the clouds of heaven with power and great glory. (See Zech. xii. 8-14, xiv. 1-5, and Rev. i. 7.) Here we see that the Lord's coming will be, 1st, *personal*, as shown by the personal pronouns "*thy*" and "*he*," and the personal names "*Son of man*" and "Christ;" and 2d, the time will be *after the tribulation of the Jewish people shall expire*, which is still in progress, and shall continue until the consummation of this age.

Digitized by Google

Some expositors limit the tribulation of those days to the destruction of Jerusalem and the dispersion of the Jews at that time, and explain the coming of the Son of man as figuratively meaning the coming of the Roman army to destroy the city and temple; but they overlook the fact, that besides the incongruity of calling the Roman army the Son of man, or of calling that a figure which is no figure, the coming of the Roman army was before and not after the destruction of the city; but the coming of the Son of man is to be after the tribulation, and this clearly disproves their theory. Again, they urge that Jesus said, "This generation shall not pass away until all these things be fulfilled;" but the verb γενηται, here rendered fulfilled, signifies not the completion but the commencement of a thing. Its primary meaning is *to begin to be*, and in Luke xxi. 28 it is rendered "*begin to come to pass.*" And it should, doubtless, have been so rendered in the 32d verse, and in the corresponding passages in Matthew and Mark. What the apostles would understand by the Saviour's language, then, would be that the chain of events predicted would *begin to be* before the generation then living should have passed away. For if He had intended what the common translation signifies, He would, doubtless, have used the word πληρωθωσι, *to be fulfilled or completed,* which He does in verse 24. The argument based upon the improper rendering of this passage is then of no force. And it is surely enough to condemn both the common translation and the exegesis built upon it, that they attribute gross errors or designed deception to our Lord. For if He so spake that He could only be understood as predicting an event which should never come to pass, He must Himself have been in error, or He so spake purposely to deceive. And this is what Swedenborgianism ascribes to Him who said "I am the truth." For, as Mr Noble says, "the apostles would naturally expect, as it is certain all other Christians did, who could only have taken their ideas from the apostles, that those prophetic announcements were to be literally fulfilled, whereas, that their literal sense is not their true sense, is evinced by the fact that they have remained unaccomplished for seventeen hundred years beyond the period at which, according to that sense, their accomplishment should have taken place." But, as I have shown that the language of Christ simply states that the events predicted would begin to come to pass in that generation, and would not be fulfilled until after the tribulation of the Jewish nation shall terminate, this most dishonouring assumption is refuted.

Second, Peter said, "Repent ye, therefore, and be converted,

Digitized by Google

that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii. 19-21). The times of refreshing and the times of the restitution of all things are the same, and refer to the renewing of the physical condition of the earth, and the establishment of the kingdom of God, after the consummation of the Gentile times, when the saints will be raised from the dead or changed in a moment, and caught up to meet the Lord in the air. Then mortal must put on immortality, corruption must put on incorruption, and death be swallowed up in victory, and this is what is meant by their sins being blotted out, inasmuch as while the saints are under the dominion of death, which is the penalty of sin, their sins are not blotted out —that is, the effects of sin are not effaced; but when raised and changed, and their bodies glorified, then every vestige of sin will be obliterated. And hence Paul says that we "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body," (Rom. viii. 23); for our redemption will not be completed until our bodies are raised and glorified at the second coming of the Lord, as He further shows in Phil. iii. 20, 21. "For our polity (πολίτευμα), or form of government, is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Thus He teaches that the administration to be given to the saints, as predicted by Daniel (chap. vii. 13, 14, 18, 22, 27), is in heaven, not yet revealed or manifested, but shall be when the Lord Jesus shall come and give the kingdom and dominion of all the earth to His saints, who will then be qualified for it by their resurrection from the dead, and being glorified with Christ. To which also John (1 John iii. 2) refers: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Digitized by Google

Art. VII.—THE GRAND CLIMAX.

(*From the Prophetic Times.*)

"That in the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him, in whom we also have obtained an inheritance."—Eph. i. 10, 11.

Years end and begin, but there is a grand year coming which shall never terminate, of which these verses tell.

It is difficult to rise to the full height of what they disclose. And if any one has doubts about the inspiration of the Bible, this text ought to scatter them effectually; for no mere genius or imagination of man could ever have originated such conceptions.

Among the Epistles of Paul, this to the Ephesians stands pre-eminent for the sublimity of its revelations. The full tide of inspiration here is at its flood. The veil that hangs over human vision is withdrawn, and the entire system of things, visible and invisible, from the primeval thought and purpose of eternal Godhead on to the ultimate consummation, is fully laid open. The style, though didactic, breathes poetic raptures; and an impassioned fervour sets on fire the sentences as they roll, as if heated by those tongues of flame which came down on the day of Pentecost. And as we advance with the wonderful utterances, everything lights up and glows and burns with great, glorious, overwhelming intelligence, illuminating every corner of the universe as with the light of a great conflagration. The casual reader may not see or feel the real facts of the case. The manner is so calm, the management of the argument so philosophical, and the whole writing so temperate and well commanded, that one may easily go over it without once suspecting the majestic grandeur and sublime magnificence of what is being said. But he who will attentively observe the depth and height and length and breadth of the statements, will find them reaching through all things, to the utmost boundaries. Beginning with the Eternal Author of all being and blessedness, he shows us ourselves existing in the Divine mind and counsel from eternity as the chosen recipients of the unspeakable riches of grace, and discloses a purpose of mercy running through all time, embracing all things, and finally settling into one predetermined and ineffable end. Not only the "philosophy of the plan of salvation," but the still higher philosophy of the universe, as connected with that plan, is delineated, and the final outcome told without possibility of error or mistake.

In the particular passage now before us, we note,

I. A Grand Confluence of Ages—"The Fulness of Times."

Digitized by Google

The apostle, in another epistle, speaks of "the fulness of *the time;*" but the fulness of some particular *time* is not yet "the fulness of *times.*" One is not plural—*time* is not *times.* And "the fulness," completeness, or consummation of "the time" relating to a specific event, such as the incarnation of our Lord, is far short of "the fulness," completeness, or consummation of "*times*" in the general. The one describes the arrival of a particular epoch in the ordinary course of the world—the termination of an order, dispensation, or period of preparation, the other describes the completion of a whole series of such distinctive periods or dispensations. The coming of Christ into the world, and the introduction of the dispensation of grace under which we now live, was a great point, particularly looked to in all preceding time. It was the great goal of the previous ages. Everything in the history of God's dealings with fallen man was ordered in reference to it. And when Christ came, all things were just in the right position for such an advent. It was therefore "the fulness of *the time.*" But "the fulness of *times*" here referred to is something vastly more. It respects not only this world, but all worlds—not only the birth of Christ, but the ultimate gathering together of all things in heaven and on earth in Christ—not so much the period foreordained for the introduction of the new administration of grace, as the period when all these redemptive administrations and processes are finished. Great as was the significance of the epoch which gave us the Son of God, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," it was only a fraction in the process, of which "the fulness of times" is the ultimate whole. The one marks the termination of a minor cycle in the mysterious unfoldings of Divine Providence, the other the consummation of all such cycles.

In the arrangements of the physical universe, astronomy tells us of primary and secondary revolutions, each complete in itself, but still only a part of greater and mightier revolutions. There are moons moving around planets, planets around suns, and suns around a yet sublimer centre. There are thus various periods and circles which together make up one great period or circle including all the rest. So in the schemes and administrations of Providence. There is a system of ages as well as of worlds. There are wheels within wheels, and, so to speak, planetary, solar, and sidereal economies. There are also culminations in each particular sphere, when everything pertaining to it comes to the full. But these lesser and more limited fulnesses are only segments of a more general culmination, which

Digitized by Google

completes the grand sidereal year. Some of these wheels are so high that they are dreadful, and so complicated that we cannot see their connection; but they are "full of eyes," pervaded with the profoundest intelligence, which is ever looking to one ultimate consummation, towards which every motion and revolution tends. And when this system of ages comes to its climax, and the great master revolution is complete, then is "*the fulness of times*" here spoken of—the grand junction of eras.

Great changes await the universe. When the eras have run their course, everything characteristic of them must give place to something else. We know that there is an appointed termination of this *αιων*, this age, the world as now constituted. There is not a commission, ordinance, or appointment of Christ in the world but is limited and confined to this side of that end. On the other side everything is different. The very announcement of a consummation of a time or times implies a thoroughly new and different order succeeding. When the Mosaic dispensation was constituted, great changes were wrought in what preceded. The earth was shaken, and a new administration started on its career. When the Christian dispensation was set up, a new order went into effect, which has revolutionised the whole face and state of the world. And when all these particular systems have fulfilled their mission, a still greater revolution must be wrought. The foreannouncement is, "Yet once more I shake not earth only, but also heaven. And this word yet once more, signifieth the removal of those things that are shaken." Hence "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

There is then a further shore on which these terrestrial ages are to land their freight. And when once they touch that shore, the grandest crisis of the universe will have been reached, and "the fulness of times" will have arrived.

We note,

II. A Grand Concorporation of Worlds.

Since the cultivation of the science of astronomy has given to man some insight into the magnitude and constitution of the physical universe, it has been common for infidels to sneer at the story that the great Lord of heaven and earth should bestow such extraordinary attentions upon the inhabitants of such an insignificant world as our planet. But like most of the sneers of infidelity, it proceeds upon a misapprehension of the facts. Astounding indeed is the Scriptural picture of what our merciful Father in heaven has done for man, particularly in sending His only Son in the likeness of sinful flesh, to enact for us and

Digitized by Google

for our redemption such a history as the gospel gives. But it was not for our world alone. Other parts of the universe also have their interest in it. Though it be not for their salvation, still it is for their instruction—the making known to the powers and authorities of the heavenly places a manifoldness of Divine wisdom which they could not otherwise have. The apostolic word is clear, that the intervention of the Son of God for human redemption was for the edification of the whole moral universe. It was for the upbuilding of the heavens as well as the recovery of earth. So true is this, that St Ignatius did not hesitate to say that even the heavenly powers themselves, and the rulers, both visible and invisible, will be condemned if they believe not in the blood of Christ. But not only for instruction and spiritual edification, but for still further purposes of government, and the mysterious constitution of the eternal order among angels as well as men, was this marvellous proceeding of God with regard to human redemption.

The time is coming, and Jesus has commanded us to pray for it, when, as it is in heaven, so it will be on earth. There is to be a gathering together again between the things in other worlds and our own—a concorporation of them around one centre and head, with one and the same family name, interest, and government—and all as the product and final outcome of the plan and purpose of God in what He has done and is doing for man's salvation. The Fall not only injured man, but it ruptured the family of God. It severed between earth and heaven. It split asunder the fellowship, converse, and concord between the blessed spirits on high and their younger brethren in this planet. It introduced a conflict of obedience, a segregation into sections, and so confused the primeval harmony. This breach and disorder is to be fully rectified in Christ. The meaning of the word here used by the apostle (*ἀνακεφαλαιώσασθαι*) means to bring back again under one head things which have been separated and disjointed. It means a social and political constitution, what is elsewhere called "the restitution of all things," the restoration of what has been broken and dissevered. And this reconstitution has respect to both heaven and earth, and all things in them. The apostle repeats, that there may be no failure to catch his meaning. He first mentions "all things" as the subject of this recapitalisation; and lest it should be thought that he refers only to things relating to man and this world, he adds, "all things, both which are in heaven and which are in earth."

The different dispensations in this world, each presents us with distinct and separate communities of saints. Though virtually one household, they are not so in all respects. Moses

Digitized by Google

had his house, Christ has His house, and the patriarchs constituted still another house. They all have one Saviour, but they each have their separate revolutions around their own particular centres, in their own particular peripheries. These all are to fuse in one. Christ has abolished the law of commandments contained in ordinances, for to make in Himself of twain one new man, and that He might reconcile both Jew and Gentile unto God in one body. And so of all the earthly economies. The family churches of the patriarchs, and the national Church of the Jews, and the Catholic Church of the Christian ages, are all to be gathered together into one, and reincorporated in Christ. These are the things on earth.

But the grand union takes place in heaven also. We look into the Scriptures to see what that may embrace. Many names are named—thrones, dominions, principalities, powers, and mighties. We read of Seraphim, refulgent in their brightness; watchers, standing as sentinels along the avenues of eternity; Holy Ones, dazzling with their sublime purity; Living Ones, in close identification with the throne; great centres of authority; delegated Rulers over their myriads; anointed Governors of their provinces; Leaders, with their glittering files; Minstrels, with their attendant choirs; Hierarchs, with their votive trains; and thousands of thousands of varied orders. These all are spoken of in God's Word as amongst "the things in heaven," and hence included in the grand reconstitution of "all things." In a word, the whole universe is to be recapitalised under Christ.

What all that may mean is more than we can fathom; but this the Scriptures insist on, that it pleaseth the Father, having made peace by the blood of His cross, by Him to reconcile all things to Himself, whether they be things in earth, or things in heaven; and thus to gather together under one rule, sovereignty, fellowship, and corporation, all the worlds that have been severed, and all holy beings. Yea, it is even so; principalities and powers are now being taught by the Church, and by the transactions that mark the history of this little earth; and the time is coming when they will gladly hail the humble Actor in it as their Head, and all believers in Him as co-ordinates with themselves in the immortal family of the reconstituted universe.

We note,

III. A Grand Coronation of Jesus.

Friendless and in mortal flesh, He once stood at Pilate's judgment-seat on trial for conspiracy and treason against this world's petty empire, so forlorn and pitiable an object that even the heathen governor's heart was touched with commiseration. And yet He was even then an anointed King, and on His way

Digitized by Google

to glorious empire. He said He was a King, born to be a King, and in the world for no other purpose. But men treated it as the speech of a lunatic and madman; and the great mass of men so treat it still. Many who claim to be philosophers and theologians—leaders of thought, literature, and human advancement—alive as they are with philanthropic sympathies, and busy with reforms and progress to set the world right and make it happy, insist on expurgating our Bible, and refuse to know anything of our Christ. Nevertheless, God "hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Him, whom the Pharisees of all nations and ages reject, crucify and kill, hath the eternal counsel of God ordained to sit at the head of all things, "far above all principalities and powers, and every name that is named." Now we see not yet all things put under Him; still, we see Him crowned with glory and honour as the earnest of what is yet to come. When God brought His first-begotten into the world, He said, Let all the angels of God worship Him. And when He ascended up on high to give gifts unto men, the cry went forth in eternity, Lift up your heads, O ye gates! and be ye lifted up, ye everlasting doors, that the King of glory may come in! And ever since that day the glorious company of the apostles praise Him; and the goodly fellowship of the prophets praise Him; and the noble army of the martyrs praise Him; and the holy Church throughout the world doth acknowledge Him, and worship His name ever world without end. But, beyond and above all this, is the glory and honour to be dispensed in "the fulness of times." Paul here certifies that the eternal Father hath made it known as His purpose, now already in course of being fulfilled, and to be gloriously consummated hereafter, "to make all things both in heaven and on earth, one in Him, even in Him." There is to be a grand union of worlds, and when the majestic congress is complete, Jesus is to be the sun, centre, head, bond, life, and Lord of all—the heart and soul, and glory of the reconstituted and recapitalised universe. In Him, even in Him, angels, archangels, thrones, dominions, principalities, powers, cherubim, seraphim, and "all things which are in heaven," as well as patriarchs, prophets, apostles, martyrs, confessors, the choice men of every dispensation, the children of faith in every age and clime, "and all things which are on earth," are to be recorporated into one grand eternal kingdom and fellowship;

and the sum of all their activities, thoughts, desires, and bliss shall for ever be the rehearsal of Christ's coronation anthem as Head over all things and blessed for ever. John tells us something of this matter where he says: "I beheld, and I heard the voice of many angels round about the throne and the living ones and the elders: and the number of them was ten thousand times ten thousand, and thousand of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, The blessing, and the honour and the glory, and the power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

But we note still further,

IV. A Grand Heritage of the Saints.

The apostle uses a word here (εκληρωθημεν) which is not elsewhere found in the New Testament, and which has occasioned some diversity of interpretation. Our translators have rendered it as if Christ, and what redounds to believers through Him, were the heritage spoken of, whilst most modern critics interpret it so as to make believers themselves the heritage. The word is peculiar. Its ordinary Greek meaning is, to be made a lot, a portion, and hence an inheritance, as Israel was the portion or inheritance of God among the nations. But whether we take it as signifying that we are God's portion, or that Christ is our portion, the result is about the same; for if people are really the chosen and cherished of the Lord, He is at the same time their lot and inheritance. In either case, there is a relation to Christ which guarantees a full participation in His triumph and glory. If we are His, He is ours; and if He is ours, we are His; and in either case, the relation carries with it a glorious portion in the blessed things to come. It is plainly written, that, to as many as receive Him, to them He gives power to become the sons of God; "and if children, then heirs; heirs of God, and joint-heirs with Jesus Christ; if so be that we suffer with Him, that we may be also glorified together." "Where the body is, there shall the eagles be gathered." The members must go with the Head.

In this very Christ then, the foreordained Centre and Head of the reconstituted universe, "we have an inheritance"—a portion—a share. "We," that is, the apostle himself, and those to whom his epistle is addressed; to wit, "the saints at Ephesus, and the faithful in Christ Jesus." There is no dis-

Digitized by Google

tinction between Jew and Gentile, ancient and modern, high and low, rich and poor, in this matter. Whosoever belongs to the community of saints by faith in Christ Jesus, belongs also to this "we," and so is one of the chosen to share the joy and glory of Him in whom heaven and earth are to find their King, centre, and final concorporation. Even now, already, in addition to all else that God has vouchsafed to men in Christ, they are enrolled as His peculiar clergy, and set down as a royal priesthood, a holy nation, a peculiar people.

How high and glorious, then, is the destiny that rises before us in connection with the sublime consummation here set forth! Linked to that great Head of the reconstituted heaven and earth, and made His Bride, sharing His fortunes, not here only but in glory for ever, shall we be charged with rant and cant when we speak of thrones, dominions, princedoms, and unfading crowns? Verily, in Christ, every one, however humble or unworthy, is transmuted into a royal personage, anointed of God to wield a sceptre of immortal power, and ordained to take official position in the administrations of an empire embracing the universe, reorganised under Him who has deigned to become our brother! Are not the saints to "reign with Christ"?

There be some who say they care nothing for such honours and dignities; that if they can be saved only so as to get the humblest place in heaven, they are content. And so they ought to be content, and must if saved at all. "Shall not the Judge of all the earth do right?" If not fully and for ever made up to that, we are yet with devils in rebellion. But shall we think lightly of the crown of God's eternal purpose in calling us to salvation in Christ Jesus? Shall we contemptuously set aside the very flower and fruit of all our Saviour's sufferings and doings in behalf of His ransomed people? Shall Jesus bleed and die, and frame the ages, and reconstitute the worlds, that we might be kings and priests unto God and Himself in the eternal administrations, and we in innocence turn our backs in mock humility and sneering unconcern, saying it is too much, we have no desire for such dignities? Rather relinquish the idea of salvation altogether. Our calling in Christ Jesus is not to be saved only, but to inherit with our Lord in all the developing glories and royalties of the fulness of times. There is no other calling but this; and if it does not fall in with our ideas to appreciate and accept it, and to live accordingly, I know not on what ground any one can hope for salvation at all.

When God called Mary to be the mother of her Lord, He singled her out for a distinction and honour which but one being in the universe could ever possess. It was a high, un-

Digitized by Google

speakable, and eternal dignity. But would she have received it, or even a tithe of it, or any mark at all of the Divine favour, had she answered: "O Lord, it is too much. I covet not such honour. I am but a poor and obscure woman. I would rather not be singled out for such eternal notoriety and honour. Only make me a happy mother in Israel, and I do not wish for anything more!" Such a speech would have silenced the grand salutation of Gabriel, and turned him away in holy disgust. But Mary made no such speech. Her answer to the sublime election was, "Behold the handmaid of the Lord; be it unto me according to thy word." Here was piety and faith and appreciation, and a right response; and such should our temper be with regard to our high calling of God in Christ Jesus. And if such is not our temper with regard to the crowns and kingships that are offered us in our Lord, we have no reason to expect to be saved at all. "Covet earnestly the best gifts" is the apostolic word; for otherwise we may miss even what gifts we do covet. "Let no man take thy crown" is the word of the Saviour from heaven; and if we finally come up in the judgment with the answer, "Lord, I did not care to have a crown, so I let it go;" suppose you that He will say, "Well, it cost me many a sore conflict and my life, and wonderful things have I wrought that it might be yours; but no matter, you knew best, therefore enter my heaven and be at peace in it just as you like!" Can we fancy such a sentence in such a case? God help us to appreciate our "high calling"!

Notes on Scripture.

Is Christ's Second Advent Past?

WE present our Scriptural reasons for insisting that Christ did not come at the destruction of Jerusalem, by specifying the events that are coupled with His coming, and which must be witnessed at His advent, but which were not seen at the destruction of Jerusalem.

1. Angels affirmed: "This *same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). As the "same Jesus" that went up did not come in "like manner" at Jerusalem's destruction, He did not then come at all, for if the angels told the truth about the "*manner*" of His coming, He will never come except in the manner specified—literally—especially as He was only to "appear the *second* time" (Heb. ix. 28); which restricts His coming to one event then future,

Digitized by Google

and that one not spiritual, but literal. Such an event did not occur at Jerusalem's destruction.

2. The resurrection is connected with Christ's appearing. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead* in Christ shall *rise* first" (1 Thess. iv. 16). Did the "dead" arise at Jerusalem's destruction?

3. The *judgment* comes at His appearing. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the *dead* at His appearing" (2 Tim. iv. 1). Were the "*dead*" judged at Jerusalem's destruction?

4. The *reward* of dead and living saints comes at His advent. "Behold, I come quickly; and my *reward* is with me, to give *every* man according as his work shall be" (Rev. xxii. 12). The *same* "*reward*" is located under the seventh trumpet. "And Thy wrath is come, and the time of the *dead* that they should be judged, and that Thou shouldest give *reward* unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great" (Rev. xi. 18). Were the "dead" rewarded at the destruction of Jerusalem, including the ancient prophets, and saints great and small?

5. Christ was to change the *bodies* of His saints at His coming. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile *body*, that it may be fashioned like unto His glorious body" (Phil. iii. 20, 21). Who experienced this "change" of *body* at the destruction of Jerusalem?

6. Christ was to receive the saints unto Himself at His coming. "If I go and prepare a place for you, I will come again, and receive you unto myself" (John xiv. 3). Whom did He receive unto Himself at the destruction of Jerusalem? Not the disciples, for they were scattered.

7. Christ is to be accompanied by angels at His coming. "The Lord Jesus shall be revealed from heaven with His mighty angels" (2 Thess. i. 7); "and all the holy angels with Him" (Matt. xxv. 31). Did all the holy angels come down from heaven at Jerusalem's destruction? Were the wicked Romans meant by the holy angels?

8. The long-predicted restitution is due at the coming of Christ. "And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution" (Acts iii. 20, 21). Did "times of restitution" come when Jerusalem was laid in ruins?

9. When Christ comes, the saints are to enter glory. "When Christ, who is our life, shall *appear*, then shall ye also appear with Him in glory" (Col. iii. 4). Did anybody appear with Christ in glory when Jerusalem was overthrown?

10. The saints were to receive crowns of glory at the appearing of Christ. "And when the Chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away" (1 Pet. v. 4). Were any thus crowned at the fall of Jerusalem?

11. We are to be like Christ when He comes. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be *like Him;* for we shall see Him as He is" (1 John iii. 2). Who were made like Christ at the downfall of Jerusalem, and who then saw Christ "*as He is*"?

12. Every eye will see Christ at His coming. "Behold, He cometh

Digitized by Google

with clouds, and every eye shall see Him, and they also which pierced Him" (Rev. i. 7). Did they thus see Him then?

13. When the Lord comes, thenceforth the saints are to remain with Him. "We which are alive and remain unto the coming of the Lord shall not prevent (*precede*) them which are asleep. . . . Then we which are alive and remain shall be caught up together with them [who are asleep] in the clouds, to *meet* the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv. 15-18). Were any living ones, and sleeping ones, jointly caught up into the clouds, to meet the Lord in the air, at Jerusalem's destruction, to for ever remain with Him?

14. At the Lord's coming, the old heavens and earth will pass away, the sea give up its dead to be judged, the wicked enter the lake of fire, and a New Jerusalem, and new heaven and earth, become the abode of the resurrected saints. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great stand before God. . . . And the sea gave up the dead which were in it. . . . And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men" (Rev. xx. 11-15; xxi. 1-4). What heaven and earth passed away—what *dead* ones came out of the sea—what lake of fire was seen—what New Jerusalem descended, at the destruction of the old?

Thus it appears, upon investigation, that the events due at the coming of Christ did not occur when Jerusalem was destroyed; therefore Christ did not then come, for the events interwoven with His coming will surely be witnessed when He does come. None of these events are in the past; consequently Christ's coming is not in the past. His coming will introduce a change in the affairs of this globe of a world-wide nature. Sin and sorrow will no longer flourish here, but the divine Life-giver will "swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it" (Isa. xxv. 8).—*The Prophetic Times.*

A Change Coming.

THERE is a great change yet to come on this world, and a change we ought to keep constantly before our mind's eye.

That change is a change of *Masters.* That old rebel, the devil, and all his adherents, shall be cast down. The Lord Jesus, and all His saints, shall be exalted and raised to honour. "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ" (Rev. xi. 15).

That change is a change of *manners.* Sin shall no longer be made light of and palliated. Wickedness shall no longer go unpunished and unreproved. Holiness shall become the general character of the inhabitants of the earth. "The new heaven and new earth" shall be the dwelling of "righteousness" (2 Pet. iii. 13).

Are you ready for the great change? Remember, I do not ask what

Digitized by Google

you think about controversial points in the subject of prophecy. I do not ask your opinion about preterism and futurism. I do not ask whether you think Revelation fulfilled or unfulfilled—or whether you consider the Man of Sin to be an individual—or whether you hold prophetical days to be years. About all these points you and I may err, and yet be saved. The one point to which I want to fix you down is this, "Are you ready for the kingdom of Christ?"

It is useless to tell me that, in asking this, I put before you too high a standard. It is vain to tell me that a man may be a very good man, and yet not be ready for the kingdom of Christ. I deny it altogether. I say that every justified and converted man is ready, and that if you are not ready, you are not a justified man. I say that the standard I put before you is nothing more than the New Testament standard, and that the apostles would have doubted the truth of your religion, if you were not looking and longing for the coming of the Lord. I say above all that the grand end of *the* gospel is to prepare men to meet God. What has your Christianity done for you if it has not made you meet for the kingdom of Christ? Nothing! nothing! nothing at all! Oh that you may think on this matter, and never rest till you are ready to meet Christ.—*The Prophetic Times.*

The Hope of the Church.

The first advent of the Redeemer was the pole-star of hope, under the Old Testament, to the congregation of the Lord whose sacrifices pointed to Him that was to come. The second advent is the pole-star of hope, under the New, to the Church of God whose sacraments point to Him "until He come" again. The prophets of the old economy often preach the second advent without allusion to the first, but never the first without including the second, and this they did without fully comprehending the import of their own message. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the *sufferings* of Christ, and the *glory* that should follow. Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind: be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The apostles of the New refer to the first advent as the only basis of Christian faith, and to the second as the only object to Christian hope.

We trust that we may not be understood as wanting in due respect to the sacred office, when we suggest that the preaching which leaves out of view this doctrine as the substance of evangelical hope, is not the preaching of the *whole* gospel; and not only that, but the omission is an ignoring of the best part of the glad tidings. If the Church of the old economy looked forward to Christ *crucified*, and the Church of the new should look forward to Christ *glorified*, surely both doctrines should be preached in due proportion, with relevancy and precision of statement. The former is no longer an object of hope, the latter is. And to show the prominence that ought to be given to it in these last days, we

Digitized by Google

have only to refer to the fact that Christ himself spoke sparingly to His disciples of His own death, but frequently and publicly of His second coming. When He commissioned the apostles to preach the gospel, He sent them to proclaim what He had defined to be "the glad tidings of the kingdom," which clearly shows that the dispensation of the glad tidings is as different from the dispensation of the kingdom as the coming of John the herald was different from the coming of Christ the King of righteousness and truth. So, it appears, they understood it, for we learn from the Acts and the Epistles how great a prominence they gave in their preaching to the coming and kingdom of the Lord.

Is it not, then, quite apparent that a doctrine so frequently, variously, and urgently expounded by our Lord and His apostles, a doctrine known historically to have been the gauge of orthodoxy in the early age of the Christian Church, must be essential to the integrity of the Christian faith? And does not its necessity, as an important part of revealed truth, assert itself in the fact of its being "set before us" didactically, teaching what is the nature and substance of "that blessed hope"? Is it right to overlay it with anything else we may choose to call the hope of the Church? "I trow not."

When we contrast the primitive age of Christianity with its subsequent history, "how has the gold become dim, and the most fine gold changed!" How has the "blessed hope" been obscured by a vicious exegesis of Holy Scripture, suppressing the doctrine that then prevailed, and substituting in its room a barren vagueness of speculation! It is an admitted fact that our doctrine was once the inspiration of the Church's life, and that it has not now assigned to it the importance and prominence given it in the Scriptures. The apostasy, of which Paul speaks, first taught that the Church is the kingdom of Christ, and the Pope His vicegerent; but while the Reformation rescued the Church from the bondage of ignorance, she yet assumes to be the *kingdom*, and that we are to look for no other! This is her great mistake.

The evangelical ministry of our day laudably stand by the doctrine of the Godhead of Christ. They do not hesitate to affirm that he who preaches His first advent as a coming for the mere purpose of setting an example of virtue, emasculates the gospel. We agree with them; but think it equally clear that he who preaches the first advent of Christ to suffer, but omits the second, to reign personally where He suffered, mutilates the gospel, though far from intending it; for His second coming, with this intent, is the doctrine of the Scriptures, as we have proved. And if any addition to the proof be required, we refer to His own exposition of the Parable of the Tares, in which Christ teaches that the present mixture of good and evil will continue until the "harvest-home." The battle shall not cease for an hour until His personal coming to destroy the enemy and the conflict together. In the first advent, Godhead was secretly embosomed in manhood; for "in Him dwelt all the fulness of the Godhead bodily." In the second advent, manhood shall be conspicuously embosomed in Godhead, for He will then appear as "our great God and Saviour." Should we omit to preach the first, we should propagate a false faith; should we omit to preach the second, we should obscure the culminating glory of the gospel. Every act and energy of Christian sentiment, working out into holiness of life, should be expended upon that great fact, made sure to our faith "by two immutable things in which it was impossible for God to lie, that we might have a strong consolation who have fled for refuge to lay hold

Digitized by Google

upon the hope set before us." "Seeing we have such hope, we use great plainness of speech," striving to set forth the authority of the Scriptures upon the point in question.

It is well understood that to the heart of the Church, as she is now known to the world, the animation of this blessed hope is wellnigh entirely wanting. How many hundreds of pulpits are there where it is never spoken of, and whence it is banished as a heresy! How many religious periodicals, professedly devoted to the cause of Christ, are profoundly silent on this subject; or if they notice it at all, it is for the sake of a witticism or a sneer! Never was there an age in which so much "religious machinery," as it is called, has been employed for the conversion of the world; but notwithstanding all, never was there an age since the Reformation more marked for ignorance of doctrinal truth and inaccuracy of evangelical sentiment among the professed followers of Christ. We have only to peruse the various reports upon the state of religion as set forth by the Churches of our own land, to see what is the lamentable deficiency of the Church in general. In multitudes of Christian families the Bible is not read, and household worship is entirely neglected; and in the most favoured portions of Christendom, under the shadow of the walls of her sanctuaries, iniquity abounds. Explain it as we will, there is the indisputable fact. The Church, it is true, makes large and commendable efforts in raising funds for the spread of the gospel, and exhibits much zeal in various directions; but explain it as we may, her influence over the masses seems on the wane. We may be called "croakers" for this utterance, but our defence is in appeal to existing facts. Conformity to the fashions and pleasures of the world is a notorious blot upon our Christianity, and nothing is to be gained by concealing the truth. Despite of special effort, the Lord's day is horribly desecrated, and all forms of vice seem on the increase. Our daily prints daily chronicle the most astounding wickedness in high places, as well as the vulgarity of crime among the masses.

Surely if the entire world to-day were emancipated from its various forms of heathenism, and the entire state of human society made just like our own, it would be far from being converted to God. By all our popular efforts in this direction, should they realise a complete success, it is not to be supposed that they could effect a moral and religious condition superior to our own. But if by any means in human contrivance the present generation of the world could be actually converted to God, since grace does not flow in the blood, the work would have to be done over again in the third generation. Sin has lost none of its vileness or virulence; Satan is shorn of none of his power; and if Adam's grandchildren became idolaters, the grandchild of this generation, converted to our state of Christianity, would as assuredly apostatise.

How far this state of things, over which the whole Church mourns, may be traceable to her errors in doctrine, discipline, or mismanagement, we do not know; but this we do know, that doctrinal preaching is not popular in her assemblies, catechetical instruction is largely laid aside, and she has long been turned away from her true position of looking for the coming of the Lord by false glosses upon His Word. The world has not been confronted with "the great and terrible day of the Lord," as a restraint upon abounding wickedness. She has been led to believe that the conversion of the world depended upon her efforts so to popularise Christianity as to overthrow all the prevailing forms and powers of error, and thus bring in a millennium of her own making,

Digitized by Google

which should be the era of "the spiritual reign of Christ," whose return to the world would be only to pass sentence upon the living and the dead, and end the whole by consuming this globe with the fires of annihilation. Believing her theoretical millennium is yet to be realised, and that it will last a thousand years *before* the coming of Christ, the beginning of which, at the present rate of progress, is not likely to occur before ten thousand years have passed away, it is no wonder that, having substituted such a device for the "blessed hope," she should be left to experience all the ill consequences of a popular delusion.—*The Prophetic Times.*

Spiritualism.

We have received from a friend an article, cut from a Spiritualist paper, so full of indecent and blasphemous utterances against ministers and the Church of Christ, that we cannot soil our pages with it; but it is high time that the unsuspecting friends and defenders of the foul delusion should have their eyes opened to the rank infidelity and fetid immorality which inheres in it. It is itself an uncleanness which the Bible everywhere condemns, and which no one can indulge without sin; and its tendencies are everywhere and without exception to mischief and infamy.

Dr William B. Potter of Trenton, N.J., himself a leading medium, published a pamphlet on the subject in June 1866, in which, after "fifteen years' critical study of spiritual literature, an extensive acquaintance with the leading Spiritualists, and a patient, systematic, and thorough investigation of the manifestations for many years," he undertakes to tell, "from actual knowledge," exactly what Spiritualism is. In this pamphlet he speaks of these spirit-communications as "full of the wildest fancies, and the most absurd and contradictory teachings," and specifies particularly its continual tendency, both theoretically and practically, to set aside all the laws of marriage and good morals. That no one may charge us with misrepresentation, we quote his own words:—

"Among the innumerable follies of which Spiritualists have been guilty, the greatest is following the advice of Free-lovers, libertines, and low spirits, in refusing to disfellowship the persistently vicious, when it is a notorious fact that many mediums are practising the most detestable trickery, deceit, fraud, and falsehood, and that leading teachers, noted mediums, and popular speakers have deserted companions, obtained divorces, gone off with affinities, or practised promiscuous intercourse to get spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up, and many affectionate wives deserted by affinity-seeking husbands; many once devoted wives have been seduced, and left their husbands and tender, helpless children, to follow some higher attraction; many well-disposed, but simple-minded girls have been deluded by affinity notions, and led off by affinity-hunters, to be deserted in a few months with blasted reputations, or led to deeds still more dark and criminal to hide their shame. Yet, in the face of all this, at the National Convention of Spiritualists at Chicago, called to consider the question of a National Organisation, the only plan approved by its committee, especially provided, that no charge should ever be entertained against any member,

Digitized by Google

and that any person, without any regard to moral character, might become a member."

The same writer, in the same publication, speaks of "much immorality and licentiousness among Spiritualists," and undertakes to account for it as "mainly due to three things: 1st, The teachings of seducing spirits [what other kind has Spiritualism to do with?] who have constantly and persistently, in every possible way, from the gentlest and most covert, to the boldest and most reckless, assailed the binding force of marriage bonds. Nearly every case of affinity, folly, or free-love crime, from first to last, has been approved, if not planned, by spirits. 2d, The magnetism of low, selfish, sensual, deceitful spirits [of which class all these communicating demons are] tends to develop the same traits in mediums subject to their influence. The downward course of many mediums is owing to this cause. 3d, Sensual, deceitful spirits naturally seek mediums of like character, whom they aid and incite to practise the most debasing and detestable trickery, deceit, and sensuality. The private history of many mediums, if made public, would astound and disgust."

We do not wonder that a system with such a record should take special pleasure in vilifying ministers of the gospel and the Church, and in railing out against all laws of Scriptural morality. But we do wonder that sane men and women, who pretend to fear and love God and His truth, should find it in their hearts to give heed or countenance to such impious debauchery and abomination. Let none of our readers touch the unclean thing.—*The Prophetic Times.*

Ancient Expositions of the Psalms.

"The defects to be found in the ancient expositions are generally the same in the Greek and in the Western expositors. To their want of acquaintance with the text of the original was added their unmethodical, irregular mode of procedure, their arbitrary straining of the prophetic character of the Psalms (*e.g.*, as Tertullian, *De Spectaculis*, takes the whole of Psalm i. as a prophecy concerning Joseph of Arimathea), their unhistorical perception, before which all differences between the two Testaments vanish, and their misleading predilections for the allegorical method. In all this, the meaning of the Psalms, as understood by the apostles, remains unused; they appropriate it without rightly appreciating it, and do not place the Psalms in the light of the New Testament fulfilment of them, but at once turn them into New Testament language and thought. But the Church has never found such rapturous delight in the Psalms, which it was never weary of singing day and night—never used them with richer results even to martyrdom, than at that period. Instead of profane popular songs, as one passed through the country, one might hear psalms resounding over the fields and vineyards. 'Quocunque te verteris,' writes Jerome to the widow of Marcellus from the Holy Land, 'arator stivam tenens Alleluja decantat, sudans messor psalmis se avocat et curva attondens vitem falce vinitor aliquid Davidicum canit. Hæc sunt in hac provincia carmina, hæ (ut vulgo dicitur) amatoriæ cantiones, hic pastorum sibilus, hæc arma culturæ.' The delights of country life he commends to Marcella in the following among other words: 'Vere ager floribus

pingitur et inter querulas aves Psalmi dulcius cantabuntur.' In Sidonius Apollinaris we find even psalm-singing in the mouth of the men who tow the boats, and the poet takes from this a beautiful admonition for Christians in their voyage and journey through this life :—

'Curvorum hinc chorus helciariorum
Responsantibus Alleluja ripis
Ad Christum levat amicum celeusma.
Sic, sic psallite, nauta et viator !'

And how many martyrs have endured every form of martyrdom with psalms upon their lips !"

In speaking of the medieval synagogue exposition of the Psalms Delitzsch sums up in the remark that, "wanting in the recognition of Christ, and consequently in the fundamental condition required for a spiritual understanding of the Psalms," it is of little value. He goes on to say :—

"We have now reached the threshold of the Reformation exposition. Psalmody in the reigning Church had sunk to a lifeless form of service. The exposition of the Psalms lost itself in the dependency of compilation and the chaos of the schools. 'Et ipsa quamvis frigida tractatione Psalmorum,' says Luther, in his preface to Bugenhagen's Latin Psalter, 'aliquis tamen odor vitæ oblatus est plerisque bonæ mentis hominibus, et utcunque ex verbis illis etiam non intellectis semper aliquid consolationis et aurulæ senserunt e Psalmis pii, veluti ex roseto leniter spirantis.' Now, however, when a new light dawned upon the Church through the Reformation—the light of a grammatical and deeply spiritual understanding of Scripture, represented in Germany by Reuchlin, and in France by Vatablus—then the rose-garden of the Psalter began to breathe forth its perfumes as with the renewed freshness of a May day; and, born again from the Psalter, German hymns resounded from the shores of the Baltic to the foot of the Alps, with all the fervour of a newly quickened first-love. 'It is marvellous,' says the Spanish Carmelite, Thomas à Jesu, 'how greatly the hymns of Luther helped forward the Lutheran cause. Not only the churches and schools echo with them, but even the private houses, the workshops, the markets, streets, and fields.' For, converted into imperishable hymns (by Luther, Albinus, Franck, Gerhardt, Jonas, Musculus, Poliander, Ringwaldt, and many more), the ancient Psalms were transferred anew into the psalmody of the German as of the Scandinavian Lutheran Church. In the French Church, Clement Marot translated into verse thirty psalms, then nineteen more (1541-43), and Theodore Beza added the rest (1562). Calvin introduced the Psalms in Marot's version, as early as 1542, into the service of the Geneva Church, and the Psalms have since continued to be the favourite hymns of the Reformed Church. Goudimel, the martyr of St Bartholomew's night and teacher of Palestrina, composed the melodies and chorales. The English Established Church adopted the Psalms direct as they are, as a portion of its liturgy; the Congregational Church followed the example of the sister-Churches of the Continent."

Digitized by Google

Reviews.

Illustrative Texts and Texts Illustrated. By the Rev. James Wareing Bardsley, M.A., Vicar of St Paul's, Greenwich. London: James Nisbet & Co., 21 Berners Street.

A small work full of fresh and interesting thoughts and expositions. We give No. 37:—

"In this passage the apostle urges the members of the Church at Philippi to persevere in their life of faith, from the thought of a great blessing which they would receive at the second coming of our Lord and Saviour Jesus Christ. As the Israelites anxiously awaited the return of the high priest from the holiest, so ought they to be looking for the return of Him who was even then offering up the incense of His intercession on their behalf in the heavenly sanctuary. But the point before us is that the apostle appeals to what I would call secondary motives. He says, 'Our citizenship is in heaven (or rather, "our manner of life is that of citizens of heaven"), from whence also we look for the Saviour, the Lord Jesus Christ,' who, at His appearing, will bring a great blessing to His waiting people, for 'He shall transfigure our body of Humiliation that it may be conformed unto His body of glory.'

"Some years ago, as I was walking late one evening on the banks of the Mersey, I suddenly came upon a group—a woman and three or four children —sitting on the shingle and steadily gazing seaward. I noticed that they were thinly and poorly clad for so cold an hour. A ship was every moment expected which contained a husband and father. 'He was kindness itself,' —how they longed to see his face! Then came out the fact that when he came they would be reclothed. How anxiously they desired the absent one for his own sake; but they could not entirely forget what he would bring with him.

"St Paul encourages the watching family—the Church—to continued simplicity of faith by reminding them that, when the Lord Jesus Christ appears, each member of this family shall change their dress of humiliation for one of glory. It is lawful for the spiritual Israel to desire the advent of the High Priest; not only that they may behold Him who has 'tarried so long in the temple,' but also that they may receive the blessing which He will bring: 'For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, . . . not for that we would be unclothed, but clothed upon; that mortality might be swallowed up of life.'"

The Advent of Christ both Premillennial and Postmillennial. By the Rev. M. M'Intyre, Free Church, Monikie. Edinburgh Publishing Co.

The tone and spirit of this lecture are admirable. It is well written, and worthy of perusal. We do not agree with all of it; but its arguments in favour of a premillennial advent are clearly put.

"The clearest and most convincing of all arguments to my mind for the personal advent of Christ before the millennium, are those drawn from the passages that speak of the destruction of Antichrist and the overthrow of his kingdom. No one believes that Antichrist is to live and reign during the millennium. Before then the fourth beast of Daniel is to be slain, his body destroyed, and given to the burning flame. The man of sin, having

Digitized by Google

been fully revealed, is to be consumed and destroyed. The beast and false prophet of the Apocalypse are to be taken and cast alive into a lake of fire burning with brimstone, before the thousand years of blessedness—when Satan is bound, and the earth is freed from his deceit and violence—begin their course, as is plainly declared in the 19th and 20th chapters. These are, no doubt, different representations of the same great and awful event; and in the several passages where it is spoken of, it is always connected with the coming of Christ in glory. In the vision of the four beasts, and the destruction of the fourth in the 7th of Daniel, there is also a vision of the Son of man coming with the clouds of heaven; and as a result of the destruction, and the carrying into effect of the judgment by the Ancient of days, there is given to Him 'dominion, glory, and a kingdom, that all people, nations, and languages should serve Him.' 'The kingdom, and dominion, and greatness of the kingdom under the whole heaven is given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.' In the 2d of 2 Thessalonians, it is distinctly declared, that the day of the revelation of the glory of Christ is not to dawn till the man of sin and the great apostasy is fully revealed. The consumption and destruction of that system of error and evil, it is also declared, are to be effected by Christ—the consumption by the Spirit of His mouth, the destruction by the brightness of His coming—both of these, in all probability, being included in 'the day of Christ' (verse 2). What can we understand by the brightness or splendour of Christ's coming, except His appearing in glory, the same as 'His coming in the clouds of heaven, with power and great glory'? In the 19th of Revelation, the destruction of the beast and the false prophet is preceded by a vision of the glory of Christ coming forth from heaven as the Captain of salvation, fulfilling the promises as faithful and true, executing vengeance on the enemies of His truth and His saints, and requiring and insuring the homage and subjection of the princes and potentates of the earth to Him, as King of kings and Lord of lords. This sublime description in all probability takes in more than the personal advent, and embraces a larger space of time than will be occupied by the personal glorious appearing; but that, no doubt, is included in it. Any interpretation that would exclude that from it would be both inadequate and unworthy.

"In our text it is said there is to be a resurrection of them that are Christ's at His coming. What is mentioned as taking place at the destruction of the beast and the false prophet, in connection with which, as we have seen, there is to be a coming of Christ, is in entire accordance with this statement of the text. Immediately after that destruction we are told there is to be a resurrection of those that are Christ's, 'the called and chosen and faithful;' and it is said to be the first resurrection. That this includes a resurrection of the body is most natural. If it includes a resurrection of the body, then, of course, there is another subsequent, that of both just and unjust. If it does not include a resurrection of the body, but is wholly spiritual, is there not an inconsistence in calling it the first resurrection? Was not the great Reformation a spiritual resurrection of Christ's truth and cause and faithful servants? If so, then the resurrection of Rev. xx. 4–6, understood as merely a spiritual resurrection, is not the first. When Christ rose from the dead, He raised His cause and His disciples with Him. When He was put to death and lay in the tomb, they were in a manner dead with Him; but when He rose all was changed. His resurrection brought along with it a spiritual resurrection for them. There was in a manner a fulfilment of the words in Isaiah xxvi. 19, 'Thy dead men shall live, together with my dead body shall they arise;' and when the disciples knew and believed in His resurrection, how glad and joyful they were! They cheerfully complied with the call, 'Awake and

Digitized by Google

sing, ye that dwell in dust: for thy dew is as the dew of herbs.' A literal resurrection of the servants of Christ, at the destruction of the beast and the false prophet, and the binding of Satan, would necessarily be attended by a most glorious spiritual resurrection of His depressed and afflicted Church. Such being necessarily the case, it is highly probable that both are included in the one description. A literal resurrection of Christ's faithful servants in this passage implies, on several accounts, a premillennial advent of Christ. And the different great and marvellous events that are to take place at that epoch surely afford sufficient reason for such a special divine manifestation. 'Blessed and holy is he that hath part in the first smitten of God not atoningly), and also as to His entering into the exercises resurrection : on such the second death hath no power.'

"In addition to these arguments for a premillennial advent of Christ, drawn from particular passages of Scripture, there is also the general one from the numerous exhortations in the New Testament to believers, 'to watch and pray always, that they may not be overtaken by that day as by a thief in the night;' 'to watch, for they know not what hour their Lord doth come;' 'to look for that blessed hope, even the glorious appearing of the great God, our Saviour;' 'to wait for God's Son from heaven, even Jesus, who delivers from the wrath to come;' 'to look for and hasten unto the coming of the day of God;' and to be ready at a moment's warning: 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' What is the meaning of all these exhortations, if it be the doctrine of Scripture that a thousand years of righteousness, peace, and blessedness are to be the portion of the Church in this world before that Christ shall come?

"These are some of the principal scriptural proofs for the doctrine that Christ is to come to the earth in person before the millennium, and I think you must all admit that they possess great weight. For my part, I think they are very clear and convincing, and that there is no getting past them. Indeed, unless this doctrine is received, I feel persuaded that Scripture must be strained."

The Close of Twenty-Eight Years of Association with J. N. D.: and of Fellowship and Ministry amongst those who adopt his Doctrines concerning the Sufferings of Christ. By W. H. D. London: Houlston and Wright, Paternoster Row. Bristol: J. Wright & Co.

We formerly quoted from this singular, this most extraordinary pamphlet; but we return to it, as it is the able and honest statement of one who was associated with Mr Darby for twenty-eight years, and who at last was *undeceived.* The exposure of Mr Darby made in this pamphlet is such as would have made any other than a Diotrephes retire into private life, and never venture to open his lips in public again. But so far as we know, it has produced no effect. We must give extracts.

"I read most carefully your explanations to correspondents in the 'Bible Treasury,' before I wrote to you in the beginning of February, and I have read them equally attentively since, especially to see if I could find any relief from the pressure of your statements as to Christ's being under wrath from God not atoningly* (for this you have certainly stated, as well as that He was (having the experience, as I think) of persons imperfectly instructed in grace and at a moral distance from God; but I have found, I think, the pressure

* "Christ Smitten of God, not Atoningly." Mr Darby must believe that Christ was really a sinner! Do your readers wonder at our speaking of Darbyism as in alliance with Socinianism?

Digitized by Google

rather increased. I know that you have not said in terms—that 'Christ was at a moral distance from God in order to learn the feelings of men who are.' I speak only of what I think the terms in which you have expressed yourself involve. I heard your oral explanations of the points in question at Portsmouth, two years ago, and I made this note upon it at the time: Mr D. fully maintained (and absolutely) the doctrine presented in 'The Sufferings of Christ,' and on the 69th Psalm, without of course defending his modes of expression as absolutely the best. Nothing was advanced beyond what is to be found from page 52 to 73 of 'The Sufferings of Christ.' I read your explanations to Hall, and, as I have told you, agreed with them, but as I said, they did not touch the expressions and statements objected to. I read with satisfaction your explanations to myself in your letters, as I expressed, but not once, or in any form, has the real difficulty on these two ruling points of the doctrine been so much as touched. . . .

"I have endeavoured to the utmost of my ability to put you into possession of every motive that swayed my mind in writing to you, giving you even the very colour of my thoughts as far as I was conscious of it, in relation to your doctrine and my examination of it; and if, after this, you think it good to impute influences, which I could in a moment show you that my heart was inaccessible to, and tendencies the very reverse of which I am conscious, and then quietly tell me I am instigated by the devil in what I am doing, so far as I can see there is no help for it. Further, if you think me capable of laying a trap for you—if this is your meaning—I have nothing that I think it right to say of myself in abatement of such a judgment.

"Your appeal to my feelings as to the effect of my letters on your spirit and work amidst your overtaxed spiritual energies, my heart must have lost all its sensibilities if it had not felt, and felt with an anguish you perhaps would be little disposed to give me credit for. But at the same time there is, on my part, Christ and conscience to be thought about, as well is on yours. And I ask you, To whom have I sought in my difficulty? To whom have I looked for some possible relief in my position, which I felt was becoming, through this examination, more and more untenable day by day? I have kept my sorrows in my own bosom. There is not a person on earth that I have disclosed them to. I have sought to make no faction against you, even if I were able to do so. There are only four persons, besides Hall, with whom I have had any interchange of thought at all on the subject; and that only in the most general terms, although they came to me about it. Three of these were greatly troubled about the doctrine, and one especially so, he told me, ever since the Portsmouth meeting: though I had no notion he was there. The other attempted to expound your doctrine to me, and I could only say, 'Monstrum horrendum,' &c. I was led into the examination, as I have told you, solely by the desire to deliver Hall from what I thought to be a wrong judgment about it. . . .

"My difficulty lies in your having put the Son of God under 'wrath and indignation,' and 'smiting from God,' and confession of sins too, not in atonement—not vicariously—not as a substitute—but I must say personally—albeit it was what you call 'governmental wrath.' Still it was wrath that the Son of God was under, and 'a wrath that but for the atonement would have coalesced in final wrath.' I don't urge the consequence of this putting of this solemn matter; but I do ask what am I to do with this doctrine which your language unequivocally teaches? Is this right about Christ? . . .

"Instead of any modification of the doctrine, or its withdrawal, as I had hoped, or any correction of faulty statements, which had been solemnly promised, I found now that all was to be maintained. In addition to this I learned that nine of the leaders in London had in effect countersigned the whole doctrine, and had thus sent it on, accredited as far as their names could accredit it, for currency amongst those who acknowledge Mr D.'s rule.

Digitized by Google

This of course took away from me every possible court of appeal—hopeless as any appeal against Mr D.'s sentiments must be to persons who think him infallible. There was left to me after this, as it appeared, only one of three courses to pursue. I might sit down with an outraged conscience, still further to enforce, at the bidding of Mr D., an unrighteous decree; or I might, by the discussion of the question, introduce the elements of strife amongst those whom I only desired in peacefulness to serve; or I could retire. But what could I longer have to do with a body whose leaders had bound upon them, as their distinguishing characteristic, the dogma of 'a third class of Christ's sufferings,' for which their originator, in terms, acknowledges the New Testament affords no grounds? In the sorrow of my heart I could but take up the pathetic lament of Scripture—'O my people, they which lead thee cause thee to err, and destroy the way of thy paths!' . . .

"This letter brought me a curt note in reply, in which Mr D. declined any further correspondence on the subject. So readily, and as it appears to me, so remorselessly, is he prepared to throw off men, no matter how long or how close their association may have been with him, if they once dare to judge or to question the truth of what he has written. But it is in harmony with his declared sentiments. In a letter already referred to he had said [not to me] 'I shall come to London, and shall see how far the consciences of the saints there are troubled: that is to me how far the enemy has been at work!'

"But I pass to an examination of the doctrines.

"It is not a critical argument, but not the less forcible on that account, that although the Lord Jesus opened the understandings of His disciples that they might understand the Scriptures—and that in direct connection with His sufferings as 'written in the law of Moses, and in the Prophets, and in the Psalms'—we never find them in their writings presenting a single trace of that class of sufferings, which we have seen recently, from the study of the Old Testament, so elaborated and systematised. These are the words of Luke: 'Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.' Now I put it to the conscience of any sober-minded Christian, to tell me how much he finds of this 'third class' of Christ's sufferings in their writings, as the fruit of this wondrous exposition to them of 'all the Scriptures' by the Lord Jesus of 'the things concerning Himself?' The simple conclusion of such a person would certainly be that if the apostles, as the consequence of our Lord's instructions, only speak of two kinds of His sufferings, viz., sufferings for righteousness and sufferings for sin, it was not left for an apostle eighteen centuries after to discover 'a third class,' which are neither sufferings for righteousness at the hand of man, nor sufferings for sin in atonement at the hand of God—but sufferings of another kind of which the apostles and the New Testament never speak.

"Imagine for a moment the apostle who wrote this caution, stumbling upon this treatise on 'The sufferings of Christ,' and amidst its half-mystical and half-metaphysical sentences, finding that the purport of it was to introduce a third class of sufferings of which the New Testament presents no trace! And imagine still further his meeting with one who was afflicted at the thought of their introduction amongst Christians, and being told by him that, though the originator of them admitted they presented a class of sufferings and sympathies of our Lord which 'Christians had nothing to say to,' yet persisted in driving out his brethren and fellow-labourers because they could not receive them as the presentation of a 'true Christ,' in opposition to another system that presented a 'false one!' Can we suppose for a moment that he would begin to discuss, as the possible ground of these new doctrines, the question of a future Jewish remnant? Or that he would listen to disquitions about God's governmental dealings when the sufferings of Christ were in

Digitized by Google

question? Or that he would talk about the atoning and non-atoning sufferings of the Cross? We know well to the contrary. He would say, 'Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father!' Will those who are introducing these doctrines say, 'Employ as much as you like this argument against the "development" of other people, but don't turn it against our own'?

"Many persons have told me of their great enjoyment and communion in reading these papers; and I can readily admit it. I have returned to them myself, again and again, for the sake of this communion and enjoyment. It is this which disarms criticism. People are reluctant to admit the thought that there can be any evil lurking amidst so much good; and eventually, if not specially preserved from it, the evil which is not understood is received for the sake of the good which is understood and enjoyed. And if they think no harm can come of this, let them for a moment listen to Mr D. as their teacher: 'It is a great mistake to suppose that because people have not intelligently received an evil doctrine, they have not suffered by it. The plain simple notion of Christ is undermined, and power against evil for good is destroyed, though the soul is unaware of it. The sense of the evil is utterly enfeebled, and Christ practically lost.' (Pamphlet 1848.) How true is this!

"These doctrines, as I have shown, are the doctrines of 'development,' by which they are in the outset self-judged and self-condemned. But they are much more than this. They have come to be in fact—I do not say in purpose—the distinctive ground of communion with all those that are especially associated with Mr D. [I do not like to say 'the Darbyites,' though it might save circumlocution, and I think that they have fairly earned the title.] The case is this:—One teacher amongst the brethren brought in an array of doctrines concerning the sufferings and experiences of the Lord Jesus Christ, derived, as we have learned, from the study of the Psalms, and demanded for them a reception as presenting a fuller development of Christ than the New Testament contains. Another teacher from his counter-study of the Psalms has brought in also an array of doctrines on precisely the same subjects, viz., the sufferings and experiences of our Lord—which he demands shall be received as the presentation of 'a true Christ,' in opposition to the other, who is declared to have presented 'a false one.' As a matter of history the present distinctive communion of Mr D.'s followers commenced by the rejection of one of the systems of doctrines eighteen years ago, and the rejection of the congregation of Bethesda Chapel, Bristol, on account of these doctrines; and it has been carried on ever since on the basis of the same continued opposition. And now, as it seems, there is to be added the reception, and enforcement as far as is dared, of the other system, which is brought in with the greater inconsistency by its author because it is based upon grounds, which when opposing his former antagonist, he utterly condemned. How far the one approximates to the other it will be the work of subsequent pages to show. What I ask here is—Amidst all this puzzle of contending systems about this most solemn of all subjects, why should I not as 'a little child' of John's Epistle, earnestly refuse to receive either? Is it not enough that they are alike opposed to that which has been 'heard from the beginning?'

"But I advance a step further, and ask, Is it right? Is it consistent with my reverence for God's perfect revelation?—I put the question thus to myself—to receive a whole system of doctrines on the subject of Christ's sufferings, which are supplementary to those revealed in the New Testament, simply on the score of Mr D.'s study of Scripture being profounder than my own? Is this the position people are taught to take who have insisted so much about being led by Scripture and not by man? Dare the leaders of this people look their own principle in the face, and follow it out to its

Digitized by Google

just consequences? May I not own superiority in biblical knowledge, without at the same time putting it in the place of authority, which belongs only to the Word of God? Little as people are aware of it, the way this question is presented and argued involves the whole ground on which any truth whatsoever is to be received as divine. Suppose some one of the disciples of Mr D. who are diligently training themselves to fill his place when he is gone, should think himself more profound than his teacher, and a clearer expositor of his views; are we still further to leave the plain witness of Scripture to attach ourselves to his profundity also? Alas! whither are the poor brethren drifting? and where under such pilotage will their vessel be stranded at last? . . .

"The heresy that is now being introduced (for heresy it has become in the legitimate application of the term) will be no exception to the generic character which this writer has given of it. I do not for special reasons here turn aside to the way in which it has already expanded and exfoliated in the second hands who are in Mr D.'s absence seeking to give it currency. It is only required to wait a little and its character will become apparent.

"Together then with his special prophetic theory, Mr D. has adopted a new principle in the interpretation of the Psalms—new to himself as well as new to other interpreters—which demands that Christ should be viewed as smitten by God, not in atonement: and even cut off by the hand of God in governmental wrath, and in suffering on the Cross—not in substitution, not in atonement.

"To this it will be replied that Mr D. does not deny, but on the contrary affirms, that atonement was made, and solely made, upon the cross. It is perfectly true. His doctrine is that the governmental wrath under which our Lord as 'Messiah was cut off and had nothing' (Daniel ix. 26) coalesced upon the cross in His enduring wrath in atonement—under which He was also cut off. Mr D. may be able to point out the precise moment of this coalescence—though Scripture has not one word upon the subject—but simpler minds will be apt to inquire how Christ, if He were cut off by the hand of God on one ground and on one principle, could also be cut off on another ground and another principle? They will be likely to ask in plain and simple terms how they can be certain that Christ did indeed rise from under the one kind of wrath to enter into the other, since they have always looked at the cross as ONE, and as always used in Scripture as the very symbol of atonement? Whatever answer may be given to this inevitable question, I believe the mischief will be incalculable of its having been ever raised. Let me, however, say that Scripture is utterly guiltless of this. It is not a difficulty that Scripture has created, and of course it does not supply any answer to it. . . .

"In his 'Synopsis,' when speaking of the 69th Psalm, Mr D. says, 'The state of soul of which this important Psalm is the expression, demands the utmost attention and patient inquiry.' In another place, when speaking of it, he says, 'It is more difficult to get hold of this third kind of suffering. In the papers on the 'Sufferings of Christ,' he says, 'Now in the 69th Psalm we have the cross also, and not merely the wickedness of man, though that is fully entered into, but the trusting of God and distress under the sense of sins. How is this to be distinguished from the atoning work of Christ?' That is, how is Christ's 'distress under the sense of sins'—and 'the cross also'—'to be distinguished from His atoning work?' There is no ambiguity of language here. It is demanded that Christ's confession of sins ['O God, thou knowest my foolishness; and my sins are not hid from thee'] and the very cross itself, the symbol of atonement be distinguished from His atoning work! Has Mr D. no doctrines about Christ other than that which all Christians hold? Or does he consider it a fitting exercise of mind to set people upon drawing a distinction between 'Christ's distress under the sense of sins,' and 'the cross also,' and 'His atoning work?'

Digitized by Google

"I had no notion when I wrote the last sentence how readily the followers of Mr D. could vault over what seemed to me an insuperable difficulty, and a contradiction to the force of every passage in which the cross is doctrinally used in the New Testament. I am told that there were three hours on the cross during which our Lord was bearing sufferings not atoning. There were also three hours in which He was enduring atoning sufferings, viz., from the sixth to the ninth hour. He then emerged from these sufferings, and dismissed His soul in peace. In terms, this was expressed to me by a young gentleman fresh from Mr D.'s inspirations, and who assured me that his own views and Mr D.'s perfectly coincided. To my sorrow I have since learned it from Christians of unquestioned piety and intelligence, and have heard it also in all simplicity avowed by the uninstructed poor. If there were nothing else, the prevalence of this doctrine alone would utterly debar me from sitting down at the Lord's table where by possibility all my spiritual sensibilities and reverence for my Lord's adorable sufferings, which none but God can fathom, would be in danger of being outraged by its announcement. I make no farther comment on the profanity of these abhorred speculations, where every heart should wonder and adore. But I ask any Christian person to consider what is involved in this pretended accuracy and refinement in dealing with the cross. First, atonement is not simply by the cross—though it is always used by the New Testament writers as the very symbol of atonement. It is wrought only by three hours of specific suffering upon the cross. Next, it was accomplished without Christ's death;—communion, as it is said, having been restored before Christ dismissed His Spirit, which was suspended during the period of His bearing wrath. Next, we have atonement without blood-shedding [but 'without the shedding of blood is no remission'] for Christ's blood was not shed until after His death, and from His pierced side 'forthwith came there out blood and water.' Let the brethren see to it in what these fatal speculations, so glibly and flippantly uttered, as I have heard them, will assuredly land them!

"Here, by this system, people are taught—and not in vain—to divide the cross. Under this influence they give way to a future Jewish remnant under Antichrist, the sufferings of Gethsemane. Perhaps they have assigned to the slain remnant the three hours of Christ's non-atoning sufferings, to show that He can sympathise with them in death, too, because His death in atonement was not sufficient. But I will not pursue these unhallowed speculations any further. Infinitely more near to the emotions awakened by the reading of this history of the gospels is the language of the 'Litany:'—'By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension,' &c. At least we have no refinement here, and all is left in its integrity. But this system stops not at the dividing of the cross. It divides also the person of Him who hung upon it. If not, what is the meaning of the following passage? 'Christ took human life in grace; and in this life He took sin upon Him. Sin belongs, so to speak, to this life in which Christ knew no sin. But he dies—he quits this life. He is dead to sin, he has done with sin in having done with the life to which sin belonged. Raised up again by the power of God, he lives in a new condition, into which sin cannot enter, being left behind with the life He left behind.'—'Synopsis,' vol. iii. p. 454. This is not the way Scripture speaks of Christ's death, or of Christ's life. It never, so far as I know, speaks of 'a life He left behind.' It could not, for He was 'the eternal life which was manifested unto us.' Moreover, He himself says in the prospect of His death—His death for sin, and His 'death to sin' also—'I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.' That is, it is asserted that the life which He laid down was

Digitized by Google

the life that He took again; and not that He 'left one life behind,' and took another. The life in which the Lord Jesus lived on earth, He lives in heaven. There was no 'life that He left behind.' He lived on earth once, and He lives in heaven now—and, however different the conditions, it is the same life. To say that it is not, is to say that He was not always 'the eternal life,' or to divide the person of the Lord. Such reasonings, I am satisfied, can only lead souls, that are not specially kept of God, either to Socinianism, or a subtle infidelity, or to seek repose for their thoughts in the infallibility of faith which Rome professes to present. . . .

"I have striven in all honesty, and in the fear of God, to put an arrest upon the reception of doctrines, which I am satisfied affect the person of Christ, and destroy the integrity of the cross. I have sought also—I mean in my correspondence with Mr D.—the correction of a false principle, which has come into prominence through this examination of his doctrines, and which has been falsely applied. [It is a false principle for any man to issue a human decree as to how an evil is to be dealt with in the Church of God, instead of leaving it to the direction of the Divine Word. And it is falsely applied when directed against Christians, not because they themselves hold or favour error, but simply use that liberty of association which they do not see to be interdicted by the Lord.] But I have sought it in vain. In the body that I have been associated with I have seen no way of redress. I now leave the issue with the Lord.

"Twenty-eight years ago (in the very place where I am writing) I surrendered everything in the world which it is in the power of man to surrender, for the sake of the truths and principles I still hold dear. And now, for the sake of holding the same truths and principles in a pure conscience, I am called upon to make surrender of everything that my heart has the smallest value for in connection with long years of special association with God's people. I retire: and I give the grounds of my retirement, as I did twenty-eight years ago in other circumstances: and I do it with a poignancy of sorrow that none can estimate who have not had to pass through a similar trial. But I have no thought of abandoning a position that has cost me so much. I only look by my present step to be delivered from regarding any authority but that of the Lord Jesus, and from being bound by any rule or doctrine that I do not find in His precious Word. When the fundamental grounds of a Christian association, as once professed, have become utterly changed, it is time to revert to original principles as a guide."

"The non-atoning sufferings of Christ upon the cross:" this is Mr Darby's doctrine; and it is rank Socinianism.

The Special Teaching, Ecclesiastical and Doctrinal, of Brethren, &c. By the Rev. Duncan Mackintosh. Edinburgh: Kerr.

Errors of the Darby and Plymouth Sect. London: Nisbet & Co.

It is difficult to define Plymouthism, as it has undergone so many changes, and been split into so many sects, and has taken no means to let us know what are its beliefs. The many little books which have been published against it do so far show its phases; but as these phases are endless, it is impossible, at any given time, to tell what Plymouthists hold and what they deny. Some of them, belonging to the extreme or Darbyite section, are far gone in error, and seem to be getting, step by

Digitized by Google

step, deeper in the mire of Socinianism. Mr Darby himself, who is Diotrephes—being minister, pastor, evangelist, bishop, and archbishop all in one, shifts his ground with sufficient frequency to make it difficult to comprehend his thoughts. If ever there was a sect in which what "brethren" call "the One-man-ministry" completely dominated, it is in Darbyism. One man loveth to have pre-eminence; and he has it. There are few errors which have figured in Church history which have not been adopted by Mr Darby, and he has also the facility for inventing new ones without limit.

One of the special heresies of the sect at present is the denial of *imputation*—the imputation of our sin to Christ, and of His righteousness to us. Our readers will remember the old Lutheran doctrine upon these points, and will call to mind the commentary of that reformer on the Epistle to the Galatians. The sum and burden of that wonderful commentary is what we have just stated; and from Luther's days downward to the present, that doctrine of imputation has been as dear to all evangelical churches, as it has been hateful to Socinians. The "brethren" have followed their leader into an intense dislike of this precious truth, and accuse all who hold the imputation of our sin to Christ as making Christ a sinner. Let us ask our reader's attention to the following extract from the second of the works at the head of this article:—

"'J. N. D.' holds, then, and teaches, that when Adam was created he was put under no law; for him law had no meaning. Law is not a transcript of God's character, nor of the divine mind. 'I deny it wholly and entirely.' Man, therefore, could not be made in the image of God in this respect. 'A sinless being, who had life, did not want a law of righteousness to obtain it.' 'It was not said to Adam, Do this and live.' 'There was no promise of life to Adam innocent; it would have been out of place. It is false, and only confusion. A law to love God does not suit innocence; loving a neighbour was not suited to Adam's position; had he remained innocent he never would have had any, but been the head and father of his race, without a neighbour. The Ten Commandments suppose the knowledge of good and evil; to give a law to Adam which supposed it would have falsified his position:' 'Law is not made for the righteous but for the unrighteous.' The law entered by the by. It was given to the Jews only. We Gentiles were never under it at all. 'To say that the law was given to Adam with a promise of life, and reproduced at Sinai, is an idle, unscriptural imagination; and utter confusion as to the ways of God.' 'The law was a temporary ground of dealing with men between the promise and its fulfilment.' Hence, 'when faith came we were no longer under it.' 'After faith is come, we are no longer under a schoolmaster. I have nothing to do with the law as a way of righteousness.' Hence Christ was never under law at all for us Gentiles. 'He took up man's cause as born of a woman. He took up the remnant of Israel's, as born under the law. He was made sin to reconcile the one [the Gentile] and bore the curse of the law to redeem the other [the Jew] from it, and will never bring the lawless [the Gentiles] under it. As a living man, sinners had no part in or with him—He abode alone.' 'I do not hesitate to say that those who speak of the appropriation of Christ's living righteousness to us for righteousness, and hold the sufferings of His active service to have been penal and vicarious have, in no case, a full, clear, and scriptural gospel.' They may be good men who hold such doctrine, but 'they have not seen the deep evil lying at the root of a doctrine which speaks of vicarious sufferings, and bearing of sins to which no remission is attached.' 'I do not believe in the penal and vicarious character of Christ's sufferings during His active service; nor do I believe in the appropriation

Digitized by Google

of His legal righteousness to me as failing in legal righteousness myself . . . by some it is used for the maintenance of what is horribly derogatory to Christ.' 'In death He bore the curse of the law for those under it [*i.e.*, for 'the remnant of Israel'], but this was not keeping it in his life.' 'Christ's obedience is expressly contrasted with law, to meet the sin of those also who are not under law' [*i.e.*, the Gentiles]. The law can do nothing but curse, bring death. 'And how are we redeemed from its only effect—a curse? The curse is taken by another. It is not met by another's fulfilling it; not a hint of it. After faith is come we are no longer under a schoolmaster. I have nothing to do with it as a way of righteousness. How was another to be my righteousness by keeping it? I must have righteousness; but I am not *under law* [italics Mr Darby's], so that righteousness should be claimed in that way. *If righteousness came by law, Christ is dead in vain.* How could this be said if it does come by law, Christ having livingly fulfilled it to be our righteousness? And mark, His death is appealed to. Christ is dead in vain, *if law is the principle on which I have righteousness.* [Italics ours.] . . . No one is justified by works of law. We are set on wholly different ground—dead and risen again in the second Adam.' 'Justification is on another principle. It is not, "Do this and live." As regards walk, even, it is the same setting aside of law. If ye be led of the Spirit, ye are not under law. If led of the Spirit, they were going right, yet they were not under law.' Let the reader mark these sentences well, for Mr Darby's system culminates here. Christ's righteousness must be got rid of, that thus, if not otherwise, the law of God may be got rid of. There it stands with its bare, stern, hard 'Thou shalt;' the law has become an enemy to me, because I have broken it, and therefore I am become an enemy to the law. But to proceed with Darbyism. There is no such phrase, and no such thing as the righteousness of Christ in justification. God is righteous in justifying. God is personally a righteous God when viewed in all gospel transactions. The righteousness of God means His own righteousness, that He is just. 'That God should be righteous in forgiving, and justifying, there must be an adequate moral motive for His doing so. In the sinner clearly there was not. In the blood of Christ there was. And God having set Him forth as a mercy-seat, faith in His blood became the way of justifying. This showed God's righteousness in forgiving. Thus accepted, I stand before God on the footing of His righteousness. . . . God is just or righteous in this. Next, the righteousness of God is declared or manifested in virtue of the blood of Christ. . . . Man is a sinner, without law, and under law [*i.e.*, the Gentile is 'without law,' and the Jew is 'under law,' for this is the Darby theology], and now, entirely apart from law, χωρις νομου, God's righteousness is displayed in justifying the believer, through the redemption that is in Christ Jesus by reason of His propitiating blood, and through faith in it. God is righteous, and justifies men that believe in Jesus.' So with the life of Jesus we have nothing to do. 'It will be found that *the whole groundwork* is laid in the death, not in the life, of Christ on the earth. Jesus was solitary in His life. 'His obedience was *different in nature*, and went very far indeed beyond law fulfilling. 'I come to do Thy will, O God,' be it what it might [no word of the other half of the text—'Yea, Thy law is within my heart']; and that was to die, give up His life for those the Father had given Him; suffer all things, even to the cup of wrath, to glorify God. Was that law? It is monstrous, and I must say wickedness or blindness, to limit Christ's obedience to the keeping of the law. [What is *obedience?* If there is no law, no expressed, written, well-known law, can there be obedience?—obedience to what?] Moreover, in Rom. v. it is in contrast with law. Christ offered Himself once for all. 'Is that law? It is outrageous, and a deadly wrong to Christ, to make His infinite obedience of devoted love a mere obedience to a prescribed rule of

human righteousness, however perfect.' And now, 'The delight of God in His obedience is that in which we are received. What we have done as children of Adam He took on the cross, in grace, and entirely put away. And what He did is our acceptance with God. It is needed for us, for otherwise we have no righteousness. . . . I am put into an entirely new position as wholly dead; the whole being and nature in which I was is set aside since Christ died for me, as in it: and thus my whole condition and being as before God in the first Adam is set aside. I AM NOT IN THE FLESH (my first Adam standing *to which the law applied.*) [Capitals and italics Darby's.] . . . The old thing is gone—atoned for (so that God is glorified in His majesty and in His righteousness), but done away. To *that* it was that law applied, and hence was weak through the flesh; but my first husband, law (if I had been under its power [mark it, reader] as the Jew was, and many a one practically gets), is gone, not through destruction of His authority, but by Christ's dying under its curse. . . . Instead of satisfying the requirements of my old condition under law, I am passed out of it: Christ having borne the merited curse, so as to establish its authority, and passed into another's, Christ's, before God, as one alive to God, through Him, God having been perfectly glorified.' The work of Christ 'was done for us, for all that have the faith of Christ—this glorifying God *about sin.* It was about our sin He did it [let the reader mark the phrase], therefore the value of the work is reckoned to us. God righteously receives us into His glory as He has received Christ; for He has received Him in virtue of the work done for us—us, therefore, in Him. We are made the righteousness of God in Him; for in blessing us in this heavenly and glorious way, in justifying us, He only gives its due effect to Christ's claims upon Him. Towards us it is pure grace, but it is equally the righteousness of God.'

"Now we have done. We have chosen, at some trouble to ourselves, to let Mr Darby speak for himself. We have striven to quote him honestly, and, by help of his own words, to bring out as much of his meaning as we could catch, after slow and deliberate study. We preferred to let him appear in his own forms of speech, that there might be no charge of misunderstanding or misrepresentation on our part. So far as his doctrinal system is intelligible, the reader has, in these carefully-compiled extracts, a full view of it. And what is it? We do not hesitate to say that it is an utter denial both of God's law and of God's gospel. There is only one thing taken away: but that one thing is the righteous pillar on which the throne of the Eternal rests. The law of God is taken away. This man has laid an impious hand on the ark of the covenant, and has robbed it of the two tables of stone whereon is graven the law of God by the finger of God. The ark of the covenant is empty; there is no law of God in its heart. He has taken away the very foundation for the one man's obedience whereby the many are made righteous. He has taken away the ground of justification, and the only true standard of sanctification. The keystone is gone from the arch, and the whole at once collapses and rushes into ruin.

"After all these misty words of man, let us listen to a word from the lips of the Great Teacher: 'Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.' It is this law of God, so firmly wedged in everywhere, lying at the root and coiled round the heart of everything, that Mr Darby wrestles so hard to thrust out. It is a keen struggle, and he has put forth all his strength and skill; but he has miserably failed. There is much of the truth of God in fragments everywhere in

Digitized by Google

his writings; but it is only fragments. You miss the law of God at every turning. The grace and the glory of the gospel are gone with the righteousness which the gospel reveals. 'They have taken away my Lord, and I know not where they have laid Him.' Tell not me of the personal righteousness of God. As a sinner, that is my terror. Let me hear God say, 'I, the righteous God, bring near my righteousness.' Let me hear how I may be made 'the righteousness of God in Him,' and you bring me peace as well as pardon; and out of these, by the Spirit's leading me in the way of the commandments, holiness comes, and brings happiness in its bosom. But this lawless is to us a graceless gospel. If grace reigns, it is not through righteousness. It is death unto death. It is not the faith once delivered unto the saints; and do not they who teach it bring themselves under the apostolic denunciation—Though we, or an angel from heaven preach it, let him be accursed?

"We had almost forgotten to notice the little tractate named at the head of this article. It is well to see that our country clergy are turning their attention to this subject. It is quite time. Mr Synge has done good service. He has seized on some of the more prominent of Mr Darby's fallacies, and exposed them well, supplying the fitting antidote. We earnestly hope that every effort may be made to give all publicity to such exposures; for there are many of the weaker brethren led under the teaching of the Darbyites by the notion, which ourselves have confessed to having once held, that they are in most matters of doctrine quite orthodox. The sooner this delusion is dispelled the better. Let it only be generally known that Darbyism preaches a holiness which is irrespective and independent of the law of God, and that they teach a doctrine of justification by faith which is only a single remove from bare, hard, cold Socinianism: that substantially and in simple fact they deny both law and gospel, and teach for doctrines the commandments of men;—let these simple facts only be widely known, and the prestige of this sect is gone, the locks of Samson are shorn, and his strength departs from him."

We may here introduce two extracts from a well-known divine of a former century, one of the ablest defenders of the truth which the Church has ever had, in reference to the two errors propagated by "brethren." Some Plymouthists have maintained that Christ's body was not of the substance of the Virgin, but a "heavenly humanity" sent down from heaven, like ours, but not really ours. In refutation of this heresy, Witsius writes:—

"Let us now go on to show that Mary was, in reality, the mother of Christ. It is certain that she is often called His mother. But she could not have been so, unless Christ had taken His human nature from her substance. Accordingly it is said that He was 'made of a woman'—that He was 'the fruit of Mary's womb'—and 'the seed of the woman.'

"These expressions overthrow the opinion of certain Anabaptists, who assert that Christ brought down His human nature from heaven, that it was formed of the essence of the Father or the Holy Ghost, or of the dew of the eternal Godhead, or of celestial, starry, or elementary matter; which, however, passed through Mary, as water through a pipe, or as the beams of the sun through glass. Such sentiments are truly impertinent and absurd, since the Scripture affirms that by the power of the Holy Ghost Mary conceived Christ, that she bore Him in her womb, and that, like other mothers, she brought Him forth at the stated time; all which assertions are directly contrary to those bold unauthorised similitudes.

"That we often read in the Scriptures that Christ 'descended from heaven,' we do not deny. But this expression is not to be understood precisely of the human nature, but of the person of the Son of God who is said

Digitized by Google

to have descended from heaven, because He showed himself present among men in a singular manner, appearing in human flesh personally united to Himself. Nor is there greater weight in the argument drawn from the following words:—'I am the living bread, which came down from heaven—and the bread that I will give, is my flesh.' For theseexpressions teach us that the Son of God, in order to become the author of a true life to sinful men, manifested Himself in the flesh which He assumed; and that, not by the labour or care of men, but by a divine and heavenly appointment and agency, that flesh was prepared to be spiritual food, the cause of a true and blessed life.

"This controversy ought not to be deemed of small moment, as if it concerns us nothing to know whence Christ hath His flesh, provided it be evident that He has real flesh. It was necessary that the Messiah should not only be man, but also our kinsman and our brother, the seed of Abraham, and the fruit of David's loins. They who give us any other representation of the Messiah, feign one different from Him who was promised by the prophets and expected by the fathers."

The other heresy is the denial of the *vicariousness of Christ's life.* They say that He was not the sin-bearer till He came to the cross; and even there all His sufferings were *not atoning.* They adopt the Socinian view of the sorrow and sufferings of His life. Thus Witsius writes in opposition to this:—

"When did Christ suffer? He suffered from the beginning of His life, and principally towards the end of it. Sin rendered man obnoxious to misery through the whole course of his life, and made him worthy to experience, without intermission, the bitterness of his own transgression, and the galling scourge of the Supreme Judge; in conformity to the sentence pronounced upon man immediately after the commission of his crime—'Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life.' Christ, therefore, by becoming our Surety, voluntarily subjected Himself to a whole life of abasement and sorrow, always bearing 'the form of a servant,' and appearing 'in the likeness of sinful flesh.' And since all those sufferings proceeded from the curse of God against sin, and were undergone by our Lord in virtue of His surety undertaking for sin, it follows that they all jointly concurred, and were collected, so to speak, into one sum, to make up a perfect satisfaction.

"Christ may be considered as undergoing His sufferings at four periods. 1st, At the commencement of His life; where we find His emptying of Himself by assuming the form of a servant, the meanness of His birth, and His circumcision on the eighth day;—in which we are to consider not only the pain with which that rite was attended, but also the obligation arising from it to fulfil the whole law, and the prelude it exhibited of Christ's being at last cut off out of the land of the living for the salvation of His mystical body,—as in circumcision a small part of the skin was cut off for the preservation of the whole man. To these add the persecution of Herod, the flight into Egypt, the murder of the infants of Bethlehem, and the consequent lamentation of so many sorrowful mothers. 2dly, In His private life, which He spent with His relations in obscurity, being regarded as a carpenter and the son of a carpenter. 3dly, In His public life, from the thirtieth year of His age, during which He had to maintain a perpetual conflict with poverty, envy, malevolence, reproaches, calumnies, snares, persecutions, particularly those of the scribes and Pharisees, and rulers of the people. 4thly, At the end of His life, and on the last day of it, when tremendous sufferings of all sorts assailed Him with incredible vehemence.

"Here, again, we may distinctly consider—1, What He suffered in the garden of Gethsemane, after eating the last passover, and also the supper with

Digitized by Google

His disciples, in which, after an affecting picture of His approaching sufferings was seen,—in the garden, I say, where He was afflicted with an extreme anguish and sorrow of spirit, sold and betrayed by Judas, apprehended by His enemies, and forsaken by His disciples. 2. What He suffered before the tribunal of the Jews, where He was falsely accused, unjustly condemned, cruelly derided, and, meantime, thrice denied by Peter, that highly favoured disciple. 3. What He suffered in the houses of Pilate and Herod, where, after new accusations were brought against Him, Barabbas the robber was preferred before Him by all the people—where He was torn with cruel scourges at the command of Pilate, obstinately demanded for the cross by His countrymen, and at last condemned by the judge, in defiance of the remonstrances of conscience. 4. In fine, what He suffered after His condemnation by Pilate till His death."

Perfectionism: being a Review of "Gladness in Jesus," by the Rev. W. E. Boardman; and "Holiness Through Faith," by R. Pearsall Smith. By Rev. George Townshend Fox, M.A., Vicar of St Nicholas, Durham. W. Hunt & Co. 1873.

It is a sad necessity laid upon us, that when there is such a terrible amount of ignorance and sin to be grappled with in the world, the faithful ministers of Christ are so often obliged to turn aside from their almost overwhelming work in order to withstand and expose erroneous teaching in the Church. But the necessity always existed, even from Apostolic times, and it exists still. The Rev. George T. Fox has here raised a loud note of warning against the unsound and misleading teaching of Mr Boardman and Mr Pearsall Smith, both of America.

Mr Fox is, not without reason, impressed with a strong conviction that the mischief in certain circles is working to an extent of which very few seem to be aware; and he has reason to know that many excellent people have been deluded and deceived by the confident tone so unwarrantably assumed by such writers as Mr Boardman and Mr Pearsall Smith. He thus begins his review:—"There is a school of theology, or rather of experimental religion, lately sprung up, of whose works Morgan and Scott are the principal publishers, and on whose portals are written up in conspicuous characters, 'Holiness by faith; or, Perfect deliverance from the power and dominion of sin in believers.'" This is, at all events, an honest announcement of the publishers, fitted to warn the unwary; and Mr Fox believes that nearly "all their publications are tinged with it—revival hymns, and all sorts of big and little volumes, giving evidence of an unhealthy excitement. Mr Boardman is the Coryphæus of the school, and in him and Mr Pearsall Smith will be found the essence of the spiritual poison."

It is curious to observe how error in religion repeats itself by spasmodic intervals. More than a hundred years ago it pervaded the Methodist Revival movement, and gave no small trouble to Whitfield and others who then separated from the Wesleys, as well as to Romaine and the early Evangelical clergy. The traces of its existence will be found in many of the devotional books of the period. Take, for example, the well-known and admirable work, "Mason's Spiritual Treasury," containing "a Meditation for Every Morning and Evening in the Year," to which Mr Romaine prefixed a short letter of recommendation, dated June 13, 1765, beginning,—"Reader, I have found a

*** This review is extracted from the London *Record*.**

sweet savour of Jesu's precious name, free grace, and perfect salvation in these meditations." Amongst them there are occasional and very pungent warnings against the errors which Mr Boardman has revived. The writer, who was an eminently pious layman, speaks of it as one of Satan's chosen baits to inspire spiritual pride, and to make his deluded victim say, like the Pharisee, "'I am not as other men;' I have no sin; I am perfect. This is the very essence of Pharisaism." The assertion that "we have no sin" is denounced by the apostle of love as an aspersion of falsehood on God (1 John i. 8-10). In another passage Mr Mason warns against "the Popish error of *double* justification," and likens the notion of the second justification to the fatal error of the Galatians, against which Paul so earnestly protests. Mr Fox says that, although Mr Boardman is one of the most prominent Perfectionists, he does not obtrude the doctrine quite so broadly and nakedly as Mr P. Smith, who tells his readers that from the day he apprehended a certain passage of Scripture ("purifying their hearts by faith"), "obedience, full-hearted obedience," became his easy yoke, and that it is now his "privilege to quench, not some, but *all*, the fiery darts of the devil."

Mr Boardman's sketch of his own spiritual experience shows that he passed through three separate and distinct apprehensions of Christ for three different purposes. First came justification by faith, which for ten long years he possessed, until at last a new, and apparently hitherto unfelt, want arose,—"I wanted the dominion of sin destroyed,"—a want common to all believers, but which, strange to tell, he seems never to have felt before. Mr Broadman now ridicules "the monstrous absurdity of the two irreconcilable personalities," and tells us that he at last arrived at "perfect holiness!" But after this came a third want, which he calls "service by faith or power," into which we need not enter. Indeed, we have not space to enlarge; and we cannot do better than insert a few pungent words from Mr Fox's telling exposure of this long-exploded and generally abandoned error of the last century as revived by Mr Boardman:—

"I cannot conclude without giving utterance to feelings of indignation at the language employed by Mr Boardman in reference to the time-honoured and scriptural conflict between the old and the new man in the renewed believer. The following is the flippant style in which he writes:—

"'The old man sinful, and the new man holy, hard at it in an undying battle, &c. Oh, is it not amazing that out of such stuff as this Satan can build up a stronghold of contentment in sin! There is but one thing that is more amazing than this, and that is, that great and good men, with the open Bible before them, should arrive at the conclusion that holiness is heresy. To this the lying wonders in Egypt, and the mock miracles of an Elymas, and the counterfeited visions given by the father of fallacies to Mahomet, are coarse and commonplace.'

'Happily for mankind, such language as the above is not 'common' in any 'place,' except it be in a certain well-known Metropolitan market, which need not be named; but it is sufficiently 'coarse,' and is decidedly rather strong, as coming from the pen of a perfect man.

"One might have supposed that Mr Boardman would have expressed himself with a little more modesty when controverting the convictions of reformers, martyrs, and evangelists—men of the highest Christian attainments; and even though he should continue to differ from them in his newly adopted views, would nevertheless have spoken of them in language somewhat less discourteous.

Digitized by Google

"But I appeal to higher authority than martyrs, reformers, or evangelists —I appeal to Scripture, and shall confine myself, for brevity's sake, to a single well-known passage of St Paul's—'The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.' Is this 'stuff?' I am aware that Mr Boardman would reply, 'This does not apply to a regenerate man;' but his *ipse dixit* does not prove it, nor can he prove that the apostle addressed these words to unregenerate men: in such there is no spiritual conflict.

"Much rather do I adopt, as being in accordance with the convictions of the wisest and best Christians, the interpretation put upon these words by Doddridge—'As it is plain that by the flesh (which is the same with what the apostle elsewhere calls the body of sin and the old man), we are to understand that natural corruption and depravity which is the ruling principle in a state of nature, and has so far infected all the faculties of man, that even the regenerate are troubled still with the remainder of it, and find it working in the motions of indwelling sin within them; so by the spirit, which is here set in opposition to it, and is elsewhere expressed by the new man that is put on by such as are renewed in the spirit of their mind, we are to understand that supernatural principle of grace which is imparted from above to the renewed soul to overcome the passions of the carnal mind, to set us free from the dominion of our lusts, and to inspire us with a love of holiness. And there is such a contrariety in these two principles that they are continually opposing one another in their desires and tendency, so that, as the apostle adds, "Ye do not the things that ye would;" for so it is expressed in the original, and not "ye cannot do."'

"An older than Doddridge, the learned reformer Beza, writing on the same passage, expresses himself as follows:—'According to his manner, the apostle calls that part of a man "the spirit" which is newly quickened by the Holy Spirit, which is "dead unto sin and alive unto God," and "the flesh" whatever in man is not renewed by grace, through Christ as apprehended by faith. He here justly adds that in the same regenerate man is both flesh and spirit; the conflict between which is copiously shown in the seventh chapter of Romans.'

"That eminent reformer and martyr, whose humility was such that seeing a man on his way to the gallows, he exclaimed, 'But for the grace of God, there goes John Bradford,' discourses thus on the subject of our controversy:—

"'A man that is regenerate consisteth of two men—viz., of the "old man" and of the "new man." The old man is like to a mighty giant, such a one as was Goliath, for his birth is perfect; but the new man is like unto a little child, such a one as David, for his birth is not perfect until the day of his general resurrection. The old man therefore is stronger, more lusty and stirring than is the new man, because the birth of the new man is but begun now, and the old man is perfectly born. And as the old man is more stirring, lusty, and stronger than the new man, so is the nature of him clean contrary to the nature of the new man, as being earthly and corrupt with Satan's seed; the nature of the new man being heavenly and blessed with the celestial seed of God. Betwixt these two men, therefore, there is continual conflict and war most deadly—the flesh and the old man fighting against the spirit and the new man, and the spirit and new man fighting against the old man.'

"According to the modern theology of Mr Boardman and his friends, and adopting his refined language, what 'stuff' is this! Oh, fie! John Bradford, reformer and martyr, how couldst thou make such a fool of thyself, and talk such nonsense?

"It is difficult to understand how any one who has embraced these higher spiritual notions of Perfectionism, can unite in public worship with any body of Christians, certainly not with the Church of England, which in its daily service makes confession of sin:—'We have erred and strayed from Thy

Digitized by Google

ways like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended against Thy holy laws,' &c. And in the Communion service :—' We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against Thy Divine Majesty,' &c.

"Although prayer is offered up extempore by the ministers of the Presbyterian Church, yet the Westminster Catechism is a sufficient guarantee that no one faithful to its standard will ever omit confession of sin in the congregation; and the like may be said, I believe, of Congregationalists, Baptists, and Methodists: nor do I know of any denomination with whom such confession would not be made as an appropriate part of public worship, save and except the small sect of Plymouth Brethren, who having adopted, some of them at least, the Doctrine of Perfectionism, have acted in strictest consistency with their creed, and renounced communion with every Church on earth."

We sincerely commend Mr Fox's little book (of 87 pages) to the careful consideration of those who have been perplexed by the sensational effusions of Mr Boardman and Mr Smith.

It was time for some competent and well-taught minister of Christ to sound the trumpet of alarm in Zion, for we fear that the addresses of some of our most popular and zealous, but not well-instructed, revival preachers, both lay and clerical, are tainted with this heresy. They forget, or wrest to their own hurt, the inspired words of the beloved apostle, which Mr Fox adopts as the motto for his review—"If we say that we have no sin, we deceive ourselves, and the truth is not in us." We shall conclude with an extract from the words of that blessed saint, Bishop MacIlvaine, of Ohio, whose theological attainments and consistent Christian character entitle them to much weight. They were written after having read Pearsall Smith's brochure on "Holiness Through Faith :"—

"The book has nothing new, even in its errors; it is full of misapplied texts and non-sequitur reasoning, and what looks not a little like spiritual pride.

"Sanctification by faith is a true privilege undoubtedly; but in this book it is not a progressive, but instant sanctification—perfect as justification is perfect, on the instant act of faith. I can see nothing in this but the old doctrine of perfection, common among Plymouth Brethren; of imputed sanctification—the righteousness of Christ by faith being our holiness as well as our justification, and of course perfect."

The Mystery of the Seven Churches. By the Rev. James Moir, Maybole.

The calm, reverend, earnest tone of this volume, is enough to secure our attention. There is much in it to strike and to interest, though we do not accept the whole of the author's theory.

Are the seven churches prophetical? that is the first question. We agree with Mr Moir in thinking that they are. Are they prophetical of seven *successive* or seven *synchronous* and *co-existing* states of the Church of God on earth? He holds the former; we hold the latter. We believe that the Church in all ages has exhibited, and will exhibit, *seven aspects co-existing*, and that these seven aspects are depicted in the seven epistles.

The author's theory has been frequently and ably defended and illustrated in modern times, especially by Edward Irving in his "Lectures

Digitized by Google

on the Revelation." Many years we leaned to this as the likelier of the two theories. We have been compelled to abandon it.

Nevertheless, Mr Moir's well-written work deserves careful perusal.

Blending Lights; or, The Relations of Natural Science, Archæology, and History to the Bible. By the Rev. W. Fraser, LL.D. J. Nisbet & Co., 1873.

A very able volume, by one who can give a reason for the hope that is in him. It is the fruit of much research, scientific, historical, and biblical; it is admirably suited to the state of the public mind in the present day, and few books will be found more suitable to put into the hands of our young men than "Blending Lights." Its subjects do not lie in our way, but we could not refrain from saying this much as to the volume itself.

Extracts.

Religious Thought in Oxford.

The schoolboy who comes to Oxford, trained in any very definite school of theology, will probably find within a week or two of his arrival, that his views have been detected by some process mysterious to himself, and that he is invited to attend services or meetings, such as his home-training would sanction, more frequent in their occurrence and more enthusiastic in their attempt to gain his adherence than he could well have believed. It will not be long, however, before he notices that the invitations are not pressed upon him by college authorities, but by men who are, by popular opinion in the college, considered "extreme." With a just fear of becoming a party-man, the newcomer holds back, hoping presently to fall in with somebody who is moderate; but as he fails soon in the fulfilment of this hope, he begins to realise that, as a religious man, he must take his choice, so far as religious society goes, between one of three very definite schools. The realisation of this fact is often quite an epoch in his religious life. At home, and frequently even at school, the main contrast has been between religion and irreligion; and it has been very much assumed that religion is one, that there are many, indeed, who seek to corrupt it—Wilberforces, Ryles, or Temples, as the case may be—but that no ear is to be given to them. Not so, says Oxford. Admire the excellent lives of the representatives of each school; they are all good men, but truth does not present itself in the same way to all minds: how does it present itself to you? In this idea there is not intended to be conveyed any kind of indifference to truth, but rather it is meant for toleration—toleration, we venture to think, pushed to its utmost limits. There is a straining after fairness which contrasts singularly with the hopelessness of real reconcilement amongst the contenders. You are bidden to admire the missionary energy of one party, but forbidden to subscribe to the Church Missionary Society; or you must recognise the æsthetic sense of another, but not venture to be imbued with it, and so on. Mutual admiration is insisted upon; but so, and in no less

Digitized by Google

degree, is mutual distrust. Who cannot pardon a lad of eighteen if his mind fails rightly to appreciate and conform to these very singular conditions—if he sometimes lend ear to the syren voice that whispers, "All are right, and all are wrong," "All are true, and all are false," "Belief is indifferent, life is everything."

Yet he may pass some time without hearing open expression of these opinions; he may, and probably will, join one of two followings, the High Church or the Low Church, if he has any very strong religious sentiments. We are, of course, endeavouring only to indicate what happens in the majority of cases, not venturing to deny that there are many truly pious men who do not pronounce themselves on either side. Having joined himself to one of these two schools, the undergraduate hears most definite opinions, most unyielding dogmas, given out with an air which would seem to assert that they were based upon profound research, the result of years of patient and minute investigation. What his companions do he soon begins to do himself; he becomes dogmatic, is persuaded that the expressions of the breakfast-table are more true, more learned, than those of the pulpit; and probably, by the end of his first, certainly by the end of his second term, pities the benighted ignorance of the parental roof. In the very frequent case of his having gone over from the opinions of his family to the opposite views, this dogmatism is even more manifest, and the contempt for the world outside Oxford, more pronounced. Many homes can bear us witness when we speak of the painful estrangement that follows—of refusal to join in the family worship, or church, or meeting, as the case may be, of intolerance of reasoning, impatience of argument, wasted advice of friends, a quiet assumption of superiority to all the teaching and influence of home. Often we cannot but picture to ourselves bitter self-reproach in later years as the fruit of all this; perhaps self-reproach that comes too late, when the voice that pleaded often in vain will plead no more, and the young man who turned a deaf and impatient ear to remonstrance would give the world itself to hear for once the assurance that what he now sees to have been his folly and unkindness is indeed forgiven. The subject is painful, and we do not wish to linger upon it, but we are quite sure that it is as true as it is painful, and we have often longed that modern Oxford could realise it.

Perhaps the most curious feature of this excessive dogmatism is that it is supposed to be, and is in a measure, the result of tolerance run mad. There is, we venture to say, scarcely one undergraduate in the University who does not hold that everybody who differs from him is thoroughly honest and thoroughly in earnest. Associating almost entirely with those of his own age, and seeing very little of plotting and scheming, he cannot be persuaded that such things exist. He has a vague notion that they are something confined to religious newspapers, or rather to those religious newspapers which he does not read. Inexperienced, generous, and truthful himself, he is disposed to treat the world at large as if it were a counterpart of himself. Men are not wilfully opposed to truth, but only very ignorant, and it is his mission, as one whose eyes have been enlightened by Oxford, to inform their ignorance. His opponents are misguided zealots; he must teach them, but on no account give way to their ignorance. Hence his impatience of argument; he has arrived at all truth (fortunate man!) and is prepared to expound it, and hence he is most pained of all when his assumptions are not granted, and reasons for his statements are re-

Digitized by Google

quired. In Oxford he has heard those statements over and over again; he has been confidently informed that they proceed from high ecclesiastical authority; probably that they are to be found in the "Fathers," or in some work which neither he nor his friends have ever seen, much less read at any time. For him controversy is settled, doubt at rest, the world requires information and conversion; but its opinion is prejudice, its hesitation weakness, its distrust in his cherished leaders the last remnant of an antiquated and long exploded intolerance. Tolerance ending in dogmatism, a startling paradox, and yet we believe that it is true.

The practical results of this stage—for we are still speaking only of a stage—of the undergraduate career, show themselves most frequently in village rectories. Sisters receive with open arms the Oxford brother, are first startled by his new opinions, then impressed by them, and finally carried away altogether. The change in the young man, it must be generally admitted, is from a profession of Low Church to a profession of High Church theology. The result is the well-known improvement in the choir, profuse decoration of the church at unwonted seasons, the formation of an alliance with the curate for the education and enlightenment of the unhappy rector. The village boys and girls are charmed by frequent evening expeditions for singing-classes; obstinate, unenlightened farmers and labourers shake their heads, and go to chapel. The rector meanwhile is in a puzzle; he knows what the parish wants, but he does not wish to be likened to the wilful members of his flock, who are too thick-headed to receive the new ideas. He attempts argument, but it is too often the case that the country living, which has made him a judge of cattle and of the weather, has been injurious to his acquaintance with controversial theology; or even if he has kept up his reading, he is still informed that it is behind the modern Oxford lights. Argument, whether he attempts it or not, is sure to be wasted, and he has then his choice between conceding points of ritual, while he holds to his old views in sermons, and standing firm on all sides, submitting to the inconvenience of being judged obstinate and autocratic. In the first case he gets no rest in the parish; in the second he gets no rest in his home. It is a cruel choice, but one which modern Oxford, confident in her own enlightenment, does not hesitate to inflict.—*From the "Christian Observer."*

Fast Times.

The rapid pace at which we all move makes holidays more than ever necessary. Artisans who stick to it for nine hours a day turn out more work than they used to do when longer days prevailed. The thousands of clerks in most of our public offices and counting-houses are continually at high pressure, getting this matter off by early post, and settling that by telegraph. Work never seems to pause. The increased delivery of letters, the facilities of the telegraph, the speed of our railway journeys, the magnitude and complexity of our commercial transactions, constitute a strain upon the powers of men of business and their *employés* the exact pressure of which it is not easy to calculate, but the fruits of which are apparent in the premature senility of many of our middle-aged men and the premature deaths of those who have passed the middle point. Fortunes are made more rapidly than they used to be, but often at such a cost in the way of expenditure of life, health, and power of enjoyment that not a few of our most successful men pass away just when

Digitized by Google

the fruits of their exertions are becoming available. It is matter of common observation that premature baldness and premature greyness were never so prevalent as now, while there is an alarming increase in the number of deaths due more or less to heart diseases or diseases affecting the action of the heart. It is not hard to trace these to their origin. It is the pace that kills. Work against time, under exciting circumstances, with great issues depending, makes a demand upon the brain, the circulation, the nerves, to an extent which cannot go on with impunity unless frequently relieved by rest, and continually sustained by wisely chosen and ample dietetic resources to replenish the inevitable waste. The heated brain, the sluggish liver, the unquiet heart, strained first by work, are affected still more by worry, and, in not a few instances, are brought to the point of danger by culpable recklessness of all proper rules of living. Few young men will distinguish between the two forces of stimulant and nutriment. Temporary weariness, which a mouthful to eat and a few minutes of sitting would completely cure, is refreshed by brandy and soda, or the incessant glass of sherry, to which so many lives are continually sacrificed, and then the energies are set to work again till further fatigue sets in, when more stimulant is taken, and the screw is turned once more and kept going until business-hours are over. All this is constantly going on, and yet we wonder at the new forms of disease which are constantly cropping up, and at the early decay of our young and middle-aged men. It would be well if we could all learn that there are other things worth living for besides commercial success on a large scale. If men would be content with moderate rather than enormous success, they would not have to run so desperately in the race.—*London Paper.*

A Missionary's Visit tò the Reputed Site of Babel.

The March number of the *Church Missionary Intelligencer* contains an article of great interest, the "Journal of the Rev. G. M. Gordon," who went out to India *viâ* Persia. In his journey he visited some of the places of greatest renown in sacred and profane history.

"People go," he says, "to Babylon, and come away saying, 'There is nothing to see.' I confess I went there *prepared* to see nothing—nothing, at least, like Thebes, or Baalbec, or Persepolis. But what one does see is the exact fulfilment of Scripture, and surely this is a rewarding study—'Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing without an inhabitant. Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby' (Jer. li. 37–43). The wild beasts of the desert are now the only occupants of what was once Nebuchadnezzar's boast, the centre of a kingdom which stretched from the river of Egypt to the river Euphrates, and none of the beaten tracks of pilgrimage or traffic so much as pass the spot. It is difficult to sit on that ground and try to reconstruct in imagination the stupendous temple of Belus (the 'Bel' of Scripture), or the 'hanging gardens,' or the miles of streets, or the lofty walls. So complete was the destruction of the temple by Cyrus, that history tells us even Alexander the Great, when he wished to rear it again from the heaps of rubbish, failed in the attempt. It is difficult to realise that here Daniel witnessed a good confession, and rose to be the first minister at a court before which the world trembled, and that here the Three Children

Digitized by Google

passed through the fiery furnace. From this mound I had my first view of the Euphrates, a stately river like the Tigris, winding between belts of date palms, and fertilising wherever it flows, the 'waters of Babylon,' beside which the captive Jews hung their silent harps upon the willows. It seems the one gladdening feature of a country which is bound with a curse, threading its way through barren lands, like the 'promise of blessing' to Abraham, which has ever been sustained through the darkest periods of his descendants' apostacy.

"From this mound I followed the river's course to a spot called the 'kasr,' or 'palace.' Here Mr Rich made some excavations, and laid bare some walls of great thickness and height, forming several chambers, and looking as if built but yesterday. He also disentombed a large granite lion which was then standing erect, but has since fallen upon its side for want of support. These Cities of the Plain are as completely buried beneath waves of sand and clay as Sodom and Gomorrah beneath the salt waters of the Dead Sea. What a commentary upon Isa. xiii. 19-22 and xiv. !

"After a refreshing bathe in the river, and a caution from the Arabs against sharks, which make up in the rivers for the absence of alligators, I reached the town of Hillah, and crossed the Euphrates on a bridge of boats. A few hours sufficed to rest our horses, and before sunset we were again in the saddle, with our faces towards Birs Nimrod (the town of Nimrod). I had scarcely left Hillah when I saw it, at a distance of seven or eight miles, rising from the plain, which corresponded strikingly with one's conceptions of the Tower of Babel. We came to an Arab encampment, and my escort proposed a halt. I knew there was another Arab camp further on, and refused to yield till we got nearer to the tower. An hour more brought us to the sound of voices, and the barking of dogs, and the tents and fires of a camp. The chief received me with Oriental politeness, and bade me welcome to all that he possessed. I asked for a little milk and firewood, spread my plaid on the ground, and soon enjoyed my cups of tea over a book which carried me back to the days when men journeyed from the East and found a plain in the land of Shinar, and said, 'Let us build us a city and a tower, whose top may reach unto heaven.' Meanwhile the firelight flickered upon the fine bronzed features of a ring of Arabs who sat mutely watching me, and upon picketed horses, and ruminating camels, and low tents, with tall spears stuck before them in the ground; and inside Arab women chatted and sat grinding at the mill, the one turning the upper stone round and round, the other pouring in the grain. I found that the Arab dogs showed the same hospitality as their master. No sooner was I an acknowledged guest than they ceased barking, and commenced wagging their tails. The largest and most powerful of them took charge of me for the night, and walked round and round me as I lay, with all the grave dignity of a sentinel at Buckingham Palace. If any intruders, dog or man, came near, one growl was enough (he knew that a bark might disturb me, and refrained). Of course he got his 'backsheesh' in the shape of some chicken bones, and our mutual friendship was firmly cemented.

"I rose at earliest dawn, and soon reached the foot of Birs Nimrod. A high mound is surmounted by a ruined and unfinished tower of brick, the summit of which is thirty-five feet above the plain. An examination of the mound shows that it is composed of the same elements as the mound of Babylon—masses of brick and rubbish, interspersed with broken pottery. These bricks are all of them inscribed on one side with cuneiform characters. The cuneiform is the ancient Assyrian,

and is supposed to be the oldest written language in the world. To look at it, it seems as hopeless to decipher as though one were to gaze upwards in a starry night, and try to construct sentences out of the stars. There is generally a touch of the ludicrous mixed with all one's contemplations of the ancient and sublime. Our countrymen are unfortunately given to the habit of commemorating their travels and handing down their insignificant names to posterity by scrawling upon the rock or wall, and thus defacing the hoariest monuments of antiquity. I was searching for specimens of cuneiform among the chaos of bricks that strewed the mound, when my Arab guide came up to me, and insisted that I was looking for inscriptions in the wrong place; he would show me some really good ones. I followed him with some little incredulity, when he led me to the tower itself, knowing that there were none there. 'Look here!' he exclaimed triumphantly, and pointed with the utmost gravity to a series of recent scratches, which spelt 'Timothy Snooks, 1856,' and 'John Thomas, 1862,' &c., &c. My laughter quite astonished him.

"There is something truly mysterious about this remarkable ruin. On one side, where excavations have been made, you may see walls of brick ascending tier above tier with masterly ambition. On another, all is convulsion and disturbance—huge masses of brickwork, rent and overturned, yet so solid in their ruin that it is easier to pulverise the brick than to separate it from the mortar. One of these blocks has rolled bodily to the foot of the mound. Others are vitrified or fused by a process which can be none other than electricity or fire. Curiously enough, the Arabs have a tradition that it has been destroyed by fire from heaven. The sides of the mound are pierced with holes and strewed with bones, which plainly indicate the lairs of wild beasts. The view from the summit at sunrise is distant and varied. The broad sheet of the Euphrates winds for many a mile, till lost in the distance in a 'sea-like plain.' Looking along its bank to the south you see the white minaret which marks Ezekiel's tomb. Modern cities appear like miniatures of the ancient Hillah, Tamasia, Mohawill. In the foreground are the 'tents of Kedar,' and the flocks, with patches of tall green corn, which the Arabs call 'idtleva.'

"It is difficult to resist the conviction that Birs Nimrod is the Tower of Babel, the oldest ruin in the world. There are those who (like Mr Rich) believe it to be the Tower of Belus, and regard it as a part of the ruin of Babylon, but I prefer to hold the older tradition. And surely it is when standing on ground like this that the language of Scripture acquires a vividness and reality which rewards the toil of patient investigation, and makes the privations of travel forgotten; and a voice seems to breathe from the resting-places of the prophets beside these mighty rivers which is daily more heard and felt, rebuking the sneer of the scoffer and the sceptic. 'I have cut off the nations: their towers are desolate. I made their streets waste that none passeth by; their cities are destroyed, so that there is no man, there is none inhabitant. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey. . . . For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent'" (Zeph. iii. 6, 8, 9).

Irvingite Revivalism.

A DENSELY-CROWDED, meeting, composed mainly of the members and priests of the Apostolic Church, founded several years since by

the Rev. Edward Irving, and known as the sect of Irvingites, was lately held at Exeter Hall. The object of the meeting may be gathered from the following extract from the bills and advertisements convening the meeting:—"The message from the Lord Jesus Christ to all Christian people of every denomination by His restored apostleship (that Elias ministry which Christ promised should precede this second advent) concerning the immediate coming of the Lord, the approaching great tribulation, the reign of antichrist, and the escape of a remnant from that day, will be declared at Exeter Hall. This message will be delivered by an evangelist moving under the Lord's Restored Apostles." Precisely at 8 o'clock the evangelist, Mr Wells, accompanied by several elders of the church, came upon the platform. Mr Wells said he was there that night with a message to Christians of all denominations, and he was the messenger appointed by the apostles of the Lord. This message was to announce that Jesus Christ, the Son of God, was about to return to this earth, to take His place among men. Just before that time there would be a period of great tribulation, antichrist would appear, but there should be a deliverance on the coming of the Lord. He was there to announce the coming of the Lord, the same person who was taken up into heaven. He then proceeded to justify his statement by quotations from the Scripture, which foretold the second coming of the Lord. He contended that the great tribulation was now in existence, as shown in the contentions now going on among the various Christian sects, and the convulsed state of all the nations of the earth, which was all the work of antichrist. He stated that those who came out pure and undefiled from under this great tribulation would be the remnant who would be saved by the Lord on His second coming. He then referred to the acts and powers of the Lord's twelve apostles, as detailed in the Scriptures, and said that the twelve apostles of the present day, whose messenger he was, were endowed with the same powers as those possessed by the apostles of old, and their acts must be accepted in full faith without question. This statement was received with great hissing from a considerable number of the audience. Mr Wells then proceeded for some time in the same strain, taking no notice of the interruption, and concluded an address lasting over one hour and a half, asserting that now was the accepted time, and those who did not embrace the opportunity would be judged without mercy by the Lord on His second coming. At the conclusion of Mr Wells' address several persons on the platform and in the body of the hall said they wished to put some questions to the speaker. Mr Wells, however, said he was not there to enter into any discussion, and must decline to answer any questions whatever. He then retired from the platform with his friends, and a scene of considerable confusion ensued, half a dozen persons addressing the meeting at one time in opposition to the views set forth by Mr Wells. The assembly ultimately separated amid much excitement and confusion.

Pulpit Profanities.

Many of your readers, doubtless, are familiar with the name of the Rev. De Witt Talmage, of Brooklyn, who is now all the rage, and draws better houses than any preacher except Beecher. Mr Talmage is a believer in strong language, and to judge by the applause he receives, so are his audiences. I went to hear him the other Sunday in the Brooklyn Academy of Music, where he holds forth while his new church is being built. The immense building was packed to the street by an

Digitized by Google

audience that cheered and applauded every other sentence—some very enthusiastic admirers shouting now and then, "Bully, bully for you!" And there was some excuse for a little warmth, for the preacher gave it pretty hot all round. He pitched into scientists, rationalists, Roman Catholics, everybody who wanted to have no catechism in public schools, political caucuses, and municipal mismanagement. They all caught it, as we say here, "pretty bad," but poor Bill Tweed, the late "Boss," and Satan caught it the "wussest." "Look out for rotten politicians!" shouted the orator. "Look out for their diabolical machinations. Ah! there are some of them here to-day. (Sensation.) I see them before me—right there! (Renewed sensation.) I can tell them by their bloated cheek and bloodshot eye and their lecherous lip. (Applause.) I know them! Ah, you are a miserable crew, you politicians. (Laughter and applause.) All you want is votes. But there is a storm of indignation and wrath arising that will sweep this fraudulent drunken crew that hang around the city halls of our cities to political perdition, and then tumble them down into a deeper pit, where all thieves and pickpockets and adulterers have their eternal residence with Satan and Bill Tweed. (Sensation.)"

Last Sunday Mr Beecher was in a particularly happy vein. The fact that he had twenty infants to baptize may have had something to do with it—but he could hardly restrain himself. In reading the announcements of meetings and the like, he came to one which was almost illegible. After spelling his way through it slowly, and with many wry faces and a running fire of humorous comment, which kept the congregation in a roar, he came to the concluding line, "Farther particulars will be given in the daily papers," whereupon Mr Beecher heaved a great sigh of relief, clasped his hands, raised his eyes ceilingwards, and ejaculated with an earnestness that fairly brought down the house, "Thank God for that!" Another notice contained an announcement of a benefit of the Academy of Music for a member of the choir. The programme included a comic opera, in which a gentleman was to perform whose name Mr Beecher could not pronounce. "I suppose from that," said he, "he must be a great singer," at which there was a general titter, and a fluttering of newspapers in the gallery.

The Sabbath before Mr Beecher created some little sensation by announcing that next Lord's Day he would baptize the children of all who cared to bring their infants to him, whether believers or unbelievers. This was not the rule of the Church, but it was his rule. For his own part he didn't see much good in the ceremony, but it pleased the parents and didn't harm the child. Of the text "The blood of Jesus Christ cleanseth from all sins," Mr Beecher said it had never done him any good. Blood was not to his taste. These old sacrifices, in which the priest and the people and everything were spattered with blood, were most repugnant to him. He didn't like it. He preferred passages like that in Hebrews x. 12, 16. In the face of all a man's sins God took him, and when he sinned after that God would hold on.

More Spiritualist Delusions.

The *Athenæum* notes that Miss Anna Blackwell, an English lady residing in Paris, has had printed for private circulation a pamphlet entitled "Spiritualism and Spiritism," which contains some rather strange revelations of the intercourse that goes on between those highly favoured beings, mediums, and the world of disembodied spirits. She

Digitized by Google

informs us that she has authentic evidence, revealed to her by two spirits, that so far back as the year 3543 B.C. she held the distinguished position of a Princess of Abyssinia. It was her father of that date who first communicated this to her, and the intelligence has since been confirmed by another spirit, with whom she has held the following dialogue:—"Are you friend?"—"Enemy."—"Of this life?"—"No, long ago."—"In what quarter of the globe?"—"Africa."—"What country?"—"Abyssinia."—"Before or after Christ?"—"Before."—"How many years?"—"3543."—"What was I?"—"King's daughter."—"Was I good?"—"Wicked and ugly."—"What were you?"—"Your attendant."

Poetry.

THE DAY OF SATISFACTION.

When I shall wake in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy child embrace,
When Thou shalt open all Thy stores of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long-removed,
And find how faithful Thou to me hast proved,
I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds, and storms, and shadows overcast,
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear,
When Thou shalt smooth the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
I shall be satisfied.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1873.

Art. I.—OUR LAST.

In October 1848 we published our first number; and now, in October 1873, we publish our last.

We were smiled at when we began our work, as reattempting what had been often tried but never succeeded, and what never would succeed. The adversaries of prophetic study, and especially some of our post-millennial friends, began to prophesy concerning us, and to fix dates, predicting that in two years at furthest we should be no more.

By the good hand of God upon us, we have survived the predicted period considerably, and have disappointed our opponents by upwards of twenty years, having published no less than one hundred and one numbers, or twenty-five volumes; while during this period we have seen several similar periodicals go down.

Our circulation has not been very large, but it has been sufficient to enable us to go on so far without loss to any one. Various reasons, however, into which we shall not enter, incline us to close, and to bid our readers farewell.

We render our sincere thanks to our contributors in general; and more especially to two or three of them, whose disinterested zeal in behalf of prophetic truth has enabled us to proceed thus far. We shall not easily forget the kindness which we have thus received, and the Christian readiness which has, times without number, responded to our appeals for literary help. We name no names; but there are some who will readily re-

Digitized by Google

cognise themselves as thus alluded to, and who will now accept this expression of our gratitude for their unwearied services.

We trust that we have been in some measure useful, both in maintaining truth and exposing error—not prophetical truth or error only, but theological as well. We trust that we have done something towards resisting the torrent of strange doctrine so vehemently and so variously overflowing us in these last days.

The restlessness of *Christian mind* and *Christian thought* amongst us is alarming. Some new thing in doctrine is demanded, we might say, week by week, to feed the excitement which everywhere prevails. The eager way in which many, of whom greater steadfastness might have been expected, snatch at each new speculation that is broached, shows how many "unstable souls" we have; how many "itching ears;" how many "stony-ground" hearers; how many "seducing spirits;" how many vendors of "profane and old wives' fables;" how many "men of corrupt minds, and destitute of the truth;" how many who do not "shun profane and vain babblings;" how many "creepers into houses, leading captive silly women;" how many who "will not endure sound doctrine;" how many "carried about with divers and strange doctrines." They run from man to man, from doctrine to doctrine, from creed to creed, from church to church, in quest of novelty, perverting Scripture in support of their opinions, and parading some one text or set of texts as proof, in one-sided neglect of other passages which are needful for the adjustment of the truth. The Church, no less than the world, is in a state of fermentation, and nothing now satisfies save a constant relay of new teachers and new speculations. *Theological sensationalism*—yes, and *prophetical sensationalism*, are in demand at the present day.* Sober-minded and wholesome literature is at a discount; but a sensational pamphlet, fixing some date, or depicting some personage, or foretelling some portentous change, circulates by thousands. "Evil men and seducers wax worse and worse, deceiving and being deceived."

Irvingism proclaims its inspiration, and exhibits its more than Popish theatricals of gauds and millineries, of

* Witness the Napoleonic theories, which have been proclaimed with a persistency only equalled by their deficiency in proof. Witness the theory of the Israelitish origin of the British nation, so flagrantly at variance with Scripture, with history, with archæology, and with language. The blessing of Ephraim is reserved for the Lord's coming; not till then is God to "assemble *the outcasts of Israel,* and to gather together the dispersed of Judah" (Isa. xi. 12). Ephraim's portion, as so minutely described by Ezekiel (chap. xlviii. 5, 6), is to be in *Palestine,* not in *England;* for "thus saith the Lord God, This shall be the border whereby ye *shall inherit the land, according to the twelve tribes of Israel:* Joseph shall have two portions" (Ezek. xlvii. 13).

Digitized by Google

chants and liturgies, of postures and performances—"strumpet-dressed in the cast-off garments of paganism," as Edward Irving once eloquently said of Romish mummery. Ritualism is doing its best to buy up for itself all goodly Babylonish garments, and to flaunt the ancient harlotry before Church and nation. Broad Churchism undermines the Scriptures, hews down the cross, and sneers at the great white throne. Darbyism denies the vicarious life of the Substitute, proclaims a non-atoning death upon the cross,* and unchurches, if not anathematises, all sects but its own. Evangelicalism oscillates between Calvinism and Arminianism, and would greatly like

* "Together with his special prophetic theory, Mr D. has adopted a new principle in the interpretation of the Psalms, which demands that Christ should be viewed as *smitten by God, not in atonement;* and even cut off by the hand of God in governmental *wrath,* and in suffering on the cross—*not in substitution, not in atonement.*"—See "The Close of Twenty-eight Years of Association with J. N. D.," by W. H. D., p. 32. To show the blasphemy now uttered in connection with this solemn subject, we quote the following extracts from the above pamphlet, in which the Socinianism of the Darbyite writers comes out strongly: "In his '*Synopsis,*' when speaking of the 69th Psalm, Mr D. says, 'The state of soul of which this important psalm is the expression, demands the *utmost attention* and patient inquiry.' In another place, when speaking of it, he says, 'It is more difficult *to get hold* of this third kind of suffering.' In the papers on the '*Sufferings of Christ,*' he says, 'Now in the 69th Psalm we have the cross also, and not merely the wickedness of man, though that is fully entered into, but the trusting of God and distress under the sense of sins. How is this to be distinguished from the atoning work of Christ?' That is, how is Christ's 'distress under the sense of sins'—and 'the cross also'—'to be distinguished from His atoning work?' There is no ambiguity of language here. It is demanded that Christ's confession of sins ['O God, Thou knowest my foolishness; and my sins are not hid from Thee'] and the very cross itself, the symbol of atonement, be distinguished from His atoning work! Has Mr D. no doctrines about Christ other than that which all Christians hold? Or does he consider it a fitting exercise of mind to set people upon drawing a distinction between 'Christ's distress under the sense of sins,' and 'the cross also,' and 'His atoning work'?

"I had no notion when I wrote the last sentence how readily the followers of Mr D. could vault over what seemed to me an insuperable difficulty, and a contradiction to the force of every passage in which the cross is doctrinally used in the New Testament. I am told that there were three hours on the cross during which our Lord was bearing sufferings *not atoning.* There were also three hours in which He was enduring *atoning* sufferings—viz., from the sixth to the ninth hour. He then emerged from these sufferings, and dismissed His soul in peace. In terms this was expressed to me by a young gentleman fresh from Mr D.'s inspirations, and who assured me that his own views and Mr D.'s perfectly coincided. To my sorrow I have since learned it from Christians of unquestioned piety and intelligence, and have heard it also in all simplicity avowed by the uninstructed poor. If there were nothing else, the prevalence of this doctrine alone would utterly debar me from sitting down at the Lord's table where by possibility all my spiritual sensibilities and reverence for my Lord's adorable sufferings, which none but God can fathom, would be in danger of being outraged by its announcement. I make no farther comment on the profanity of these ab-

Digitized by Google

a little more "liberality" or breadth of view as to propitiation and future punishment. Perfectionists proclaim that they have not sinned for years, and that they do love the Lord with all their heart; while others (even ministers of Evangelical

horred speculations, where every heart should wonder and adore. But I ask any Christian person to consider what is involved in this pretended accuracy and refinement in dealing with the cross. First, atonement is not simply by the cross—though it is always used by the New Testament writers as the very symbol of atonement. It is wrought only by three hours of specific suffering upon the cross. Next, it was accomplished without *Christ's death*;—communion, as it is said, having been restored before Christ dismissed His spirit, which was suspended during the period of His bearing wrath. Next, we have atonement without blood-shedding [but 'without the shedding of blood is no remission '], for Christ's blood was not shed until after His death, and from His pierced side 'forthwith came there out blood and water.' Let the brethren see to it in what these fatal speculations, so glibly and flippantly uttered, as I have heard them, will assuredly land them!

"Here, by this system people are taught—and not in vain—to divide the cross. Under this influence they give away to a future Jewish remnant under Antichrist the sufferings of Gethsemane. Perhaps they have assigned to the slain remnant the three hours of Christ's non-atoning sufferings, to show that He can sympathise with them in death, too, because His death in atonement was not sufficient. But I will not pursue these unhallowed speculations any further. Infinitely more near to the emotions awakened by the reading of this history of the Gospels is the language of the 'Litany': 'By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension,' &c. At least we have no refinement here, and all is left in its integrity. But this system stops not at the dividing of the cross. It divides also the person of Him who hung upon it. If not, what is the meaning of the following passage? 'Christ took human life in grace; and in this life He took sin upon Him. Sin belongs, so to speak, to this life in which Christ knew no sin. But He dies—*He quits this life.* He is dead to sin, He has done with sin in having done with the life to which sin belonged. Raised up again by the power of God, He lives in a new condition, into which sin cannot enter, being behind with *the life He left behind.*'—*Synopsis,* vol. iii. p. 454. This is not the way Scripture speaks of Christ's death, or of Christ's life. It never, so far as I know, speaks of '*a life He left behind.*' It could not, for He was 'the eternal life which was manifested unto us.' Moreover He himself says, in the prospect of His death—His death for sin, and His 'death to sin' also—'I lay down my life that I might take IT again.' That is, it is asserted that the life which He laid down was the life that He took again; and not that He 'left one life behind,' and took another. The life in which the Lord Jesus lived on earth, He lives in heaven. There was no 'life that He left behind.' He lived on earth once, and He lives in heaven now—and, however different the conditions, it is the same life. To say that it is not, is to say that He was not always 'the eternal life,' or to divide the person of the Lord. Such reasonings, I am satisfied, can only lead souls, that are not specially kept of God, either to Socinianism, or a subtle infidelity, or to seek repose for their thoughts in the infallibility of faith which Rome professes to present."

"Need I proceed any further? There is nothing lacking in this elaborate system but *truth*; and it is therefore a vain thing to seek in it the *consistency* of truth. The question of regenerate or unregenerate persons for whom Christ is said to have specially suffered that He might sympathise, of course falls to the ground; since it is the nation's sin that is in question; and

Digitized by Google

Churches) contend for justification by resurrection, not by the cross—following John Henry Newman, and other Popish or mystic divines.*

The foundations are being rapidly undermined, and a few years will witness the shaking of the whole fabric. The things that can be shaken are being shaken, that those things that cannot be shaken may remain.

Prophetic study has not made much real progress of late years. The great truth of Christ's personal and pre-millennial

every word that the New Testament says about that is, 'He should die for that nation.' But in the next place it is right to notice the terms which are employed in this quotation. It will be observed that we have 'the cross'—Christ's 'distress under the sense of sins'—'sorrow and smiting from God'—'Christ wounded'—'more than man's persecutions'—'Christ not a substitute for them'—'God's hand upon the sorrowing one'—'This is not atonement, but there is sorrow and smiting from God'—'We have the clear proof that they are not atoning sufferings'—and in another place, 'The 69th Psalm, far, very far, as it goes in the sufferings of Christ, and that in connection with sins known to God . . . . it is not atonement!'—*Ibid*, p. 16. It may be asked, with some anxiety too, if we have not atonement here, where can it be found? And yet in the face of all this Mr. D. denies that he has taught that Christ suffered at the hand of God not in atonement, but exactly the contrary. When things have reached a point like this, reasoning is at an end, and an appeal must be made from a fanaticism that utterly binds the understanding, to people's common sense and common judgment to pronounce a verdict."

"Since the foregoing pages were in the press, my attention has been arrested by the paper of a very well-known writer in *The Present Testimony* for August 1866, which, from its evident purport, demands from me some brief remarks. I do not know that my feelings ever received so severe a shock by reading any writings on Christianity, whether by friend or foe, as they have done by the perusal of the paper on Psalm xxii. in the publication alluded to. It is a laboured attempt to reproduce some of the most obnoxious features of Mr D.'s 'third class' of the sufferings of Christ, and conducted in such a way as to outrage every instance of the use made of 'the cross' by the inspired writers in the New Testament."

"Very *shame* forbids my commenting on such expressions as these: '*The thieves bore it* [the curse] *as He did;*' '*The cross had been endured by many an unrepentant rebel against man and God;*' '*The cross in itself would not take away sin;*' and many others of a like kind, and that when the Lord Jesus himself is in the scene! I say that 'shame forbids' my commenting on these expressions—which are not those of rude ignorance, but of an accredited teacher—and I hang down my head in utter 'confusion of face.' So far as the tendency of this teaching is to do anything but disgust the mind that meets it, it is to 'make the cross of Christ of none effect.' There may be confusion in the writer's mind—I daresay there is—but concerning the whole purpose of what he has written there can be no mistake. What he has written may be piety, or learning, or mysticism, or confusion; it is not Scripture nor what Scripture teaches."

* In the *Christian* of Jan. 23, 1873, we read the following words, "We want power, and the cross gives no power; we want life, and the cross gives no life." Had the speaker forgotten 1 Cor. i. 18, 24? "The preaching of the CROSS is the *power* of God;" and, "We preach CHRIST CRUCIFIED THE POWER OF GOD."

Digitized by Google

advent has been established in the full strength of scriptural demonstration. No doctrine seems to us more clearly proved than this, that the heavens are to retain Christ only until the times of the restitution of all things, and that then He comes in glory to deliver creation, to destroy Antichrist, to re-gather Israel, to bind Satan, and to glorify His Church. For that coming we watch as men who know not when their Lord doth come. We see no ground, indeed, for what is called the "secret rapture of the saints;" but we are not of those who see anything interposed between us and the advent. There *may be* an interval still, but we are not prepared to affirm that there *must be*. There *may be* events still intervening, but we are not prepared to say that there *must be*. We *watch;* and we do so because we know neither the day nor the hour when the Son of man cometh; nay, because we know that in such an hour as we think not He will come: and the signs given, both by Himself and His apostles, are largely unfolding themselves, and that with a distinctness such as they have never done in any former age. When we see these things come to pass, we know that He is near, even at the doors. Post-millennarians have interposed a thousand years between us and His coming; let us beware of, in a similar way, interposing other periods, which would enable any one to say, If that be the case, He *cannot* come for centuries, and we need not *watch* for His coming as a thief in the night.

Many things have tended to hinder prophetic study, and to create prejudice against it. Forty years ago Irvingism stood in the way, so that, times without number, we were warned against millennarianism by the certainty of lapsing into Irvingism. That has, in part at least, passed away. But we have now a more extensive obstruction to face, in the rapid spread of "Broad-Church theology," or "broad views," or "liberal opinions," in all the Protestant Churches of these realms. This theological infidelity, or infidel theology, has first of all set itself to the denial of inspiration and the dissolution of Scripture. The Bible does not contain the *words* of God, and as to whether it contains even His *thoughts*, every one must judge for himself, and discover by "intuition, or the verifying faculty," which are, and which are not, the thoughts of God; the human intellect being supposed to be quite capable of pronouncing upon what is divine and what is not!

This untrammelled theology ignores prophecy, as being that department of inspiration which is specially supernatural. No Broad Churchman would think it worth his while to study Daniel or the Apocalypse except as he would study the Koran.

Digitized by Google

The prophetical books of Scripture, as *prophetical*, are thus rendered worthless, and can only be studied for their antiquity or their poetry. Then this infidel theology casts doubt on all that we are in the habit of believing to be most precious in the future. It accepts no millennium save the triumph of intellect, of science, of philosophy, and perhaps of morality; but this last is a secondary thing. It may not absolutely reject, but it throws doubt upon (1) the second coming of the Lord; (2) the resurrection; (3) the judgment; (4) the future recompense of sin.

Secretly this theology has done extensive and deadly work, undermining faith in God's future entirely; and thousands who still call themselves evangelical are (perhaps unconsciously) leavened with these principles, so that prophetic truth has lost all value to them, as well as all its interest. They have ceased to study the prophets as such. This state of things is far more extensive than most suppose; and operating in conjunction with the hatred of millennarianism, which exists among so many who have no sympathy with Broad Churchism, it has hindered the study of the prophetic word; nay, has made that study a byword and a scorn.

Then the extreme minuteness of *detail* into which some literalists have gone as to future events, and especially as to their relative allocation, has, by the puzzles and perplexities thus introduced, repelled not a few. The way in which the present dispensation has been treated as a mere parenthesis, in which minute events in Israel's future have been (in a most peremptory way) assorted so as to fit in with foregone conclusions and preconceived theories, has made many who wished to study the subject shrink back in despair. The *unproved* assertions (and they are legion) made by dogmatical writers and speakers, under the boasted presidency of the Holy Ghost, has made many ask, in wonder and despair, if anything can be proved at all. *Unproved assertions* may not seem very offensive or injurious things, yet they are so. "*Prove* all things" is the apostolic statute, which some in our day seem to understand as meaning "assert all things."

But let us not turn away from the prophetic word, though thus disfigured. It is a light shining in a dark place, until the day dawn and the day-star arise. Let us walk in the light, and all the more because the ruler of the darkness of this world seeks to quench or hide it from our view. Let His ministers be faithful in proclaiming His advent boldly.

The truth is that the Master may be nearer than we think. It will be well for us, when He comes, to be found, not only waiting for His appearing, but searching His Word.

Digitized by Google

Art. II.—LESSONS FROM EZEKIEL XLI. AND XLII.

We must begin with the two verses that close chapter xl. regarding "*the porch*," for they are the introduction to all that follows about *the Temple.*

"*And he brought me to the porch of the house, and measured each post* [pillar] *of the porch, five cubits, on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it* [or rather, "such was the breadth *at the steps by which they go up to it*"]. *And there were pillars by the posts, one on this side, and another on that side*" (chap. xl. 48, 49).

The porch of a building has an interest of its own. We like to enter and examine a building that has an imposing porch; and we always think of persons who are standing there as full of expectation. Jerome somewhere says that all believers, "while in this life, are in a porch-state, waiting for entrance into the heavenly temple." One of our sacred poets has applied the same idea to the patriarchs, who fell asleep, and left their dust in the cave of Machpelah, in expectation of the future. Machpelah approached by these trees of Mamre under which such communion with God had oft been held, was to them not a place of death—

> "It was the porch within whose solemn glooms
> They stood till the temple opened. The sweet breath
> Of heaven here soothed their hearts."—J. D. Burns.

This porch of Ezekiel's Temple is oblong in form; for Hengstenberg shows that it is "twenty cubits by TEN," the "eleventh" belonging properly to the corner posts or pillars. The breadth of the gate is the breadth of the "*gateway*," a thoroughfare, or open space, of three cubits, affording convenient room for those waiting to enter.

But one feature of the porch made it imposing and inviting. There were two "*pillars*"—that is, *columns*, עַמּוּדִים—quite different and distinct from the other pillars. These two are like Jachin and Boaz in Solomon's Temple, and were evidently intended to remind us of these two famous columns, of which the name of the first, "*Jachin*," "He shall establish," spoke of Jehovah giving stability—"The Highest himself shall establish her" (Ps. lxxxvii. 5); while the name of the second, "*Boaz*," proclaimed the strength of Him whose right hand and holy arm had gotten the victory for His people—"In Him is

strength." As the worshippers approach this porch, their eye cannot fail to be attracted by these tall triumphal columns, that seemed to be set there in order to declare that the God who in the days of Solomon, the king of peace, gave stability as well as won victory by His power, had now returned to the Temple, and was waiting within to manifest His grace.

"*Afterward he brought me to* THE TEMPLE, *and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of* THE TABERNACLE."

The "*Temple*" is the whole building; and its "*posts*" or pillars (at each end of the breadth), as corner-pillars, are very strong, "six cubits broad"—everything presenting the appearance of stability. It is not like the original form of the house wherein Jehovah was worshipped in Israel: it is not a tent, but a solid and strong structure; and yet it is "the *Tabernacle*," אֹהֶל. That is, it has in it all that was the essence of that first place of worship; and this is the more marked by the fact that there were "six cubits and six cubits," *twelve* in all, which is the very breadth of the boarded Tabernacle. It is, then, the dwelling-place of the same Lord whom Israel knew, and by whom Israel was blessed, in the early days. "Jesus Christ is the same yesterday, to-day, and for ever."

"*And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, and the breadth, twenty cubits*" (ver. 2).

The length and breadth are the same as in *Solomon's Temple* (1 Kings vi. 20). And this is interesting; for it seems intended to remind us that this is the dwelling-place of the same Jehovah whose glory filled the house in those days, so that the priests could not stand to minister, when Solomon exclaimed, "The Lord spoke about dwelling in the thick darkness!" (2 Chron. vi. 1,) dazzled almost to blindness by the glory; for, as Milton would say, "the place was dark with excessive brightness."

Thus Ezekiel's Temple conjoins the old Tabernacle and Solomon's Temple in one. Perhaps the Lord by this arrangement designs to intimate to us something to the effect that this peculiar building has a retrospective purpose, gathering up the past, and presenting all to us in a new connection.

"*Then he went inward* [into the interior of the sanctuary], *and measured the post* of the door two cubits, and the door*

* The "posts of the door," in Isa. vi. 4, were properly "the foundation-supports of the thresholds"—quite different terms. Here it is, אֵיל הַפֶּתַח

Digitized by Google

six cubits, and the breadth of the door seven cubits. So he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the Temple. And he said unto me, This is the most holy place" (vers. 3, 4).

Here the man with the measuring-line (who may possibly, as some think, be the Son of man himself) goes deep into the interior of the sanctuary, but does not take Ezekiel with him; and then comes out and shows Ezekiel, "in front of the Temple," the results of his measurement. He has been in "THE MOST HOLY PLACE," and reports what he found; but from time to time we are taught that curiosity must be restrained in regard to holy things. Yet this is not all. Inasmuch as the prophet is not led into it, we are taught to remember that "reverence and godly fear" are due to the Lord, even when we are most highly privileged and admitted to free audience. Nor should this diminish our joy; for just as we have a singular feeling of satisfaction when giving unenvious honour to a fellow-man of undoubted eminence, lofty intellect, and personal worth, though acknowledging thereby our own inferiority; so we feel a strange and rare enjoyment when we stand before our God in silent adoration, realising a little at least of His infinite glory and His holiness, in the love that has brought us nigh, while made conscious of our littleness to a degree beyond the power of words to express.

"*After he measured the wall of the house six cubits; and the breadth of every side-chamber four cubits, round about the house on every side. And the side-chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side-chambers round about, that they might have hold, but they had not hold in the wall of the house*" (vers. 5, 6). This verse (6th) might be more clearly rendered thus: "And the side-chambers [צְלָעוֹת, rib-like structures—*i.e.*, at the side like ribs] were three-storeyed, and thirty in succession: they came to the wall of the house for the side-chambers that they might be holden; yet not holden in the wall."

We here again notice the number *three* and the number *thirty*, as in chap. xl. 17. We cannot but remember David's mighty men and their leaders. It is as if this Temple had its complement of mighty ones to guard it always; or as if its priests, whose residence is in these chambers, were understood to be like David's guard of warriors.

The side-chambers were so built, as not to be "*holden in the wall.*" There must be nothing that even seemed to be like encroachment upon, or interference with, the sacred building

Digitized by Google

itself. There is full accommodation provided for all who are to minister in the Temple, while all that is the Lord's remains entire and untouched.

"*And there was an enlarging and a winding about* [*i.e.*, a winding staircase] *still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the middle. I saw also the height of the house round about*" (vers. 7, 8). More exactly it might be rendered, "And there was breadth to the house upwards, and from the lowest they went up to the highest by the middle," explained as it is by 1 Kings vi. 8, "By a winding stair they went up to the middle, and from the middle to the third."

Hengstenberg at this point makes an interesting remark. He thinks that Ezekiel, being a priest, would of course from his youth be familiar with the winding staircase, and the chambers, one above another, in Solomon's Temple; for just as Samuel when a boy slept in the chambers adjoining the Tabernacle, so may Ezekiel have done in those of the lately-destroyed Temple at Jerusalem. With great interest, on that account, he must have looked on this feature of the new building. Perhaps we may find something to support this idea in the first clause of ver. 8, which properly reads, "*And I saw the height of the house!*" as if delighted at its lofty storeys, which recalled the well-known apartments of other days. We might suppose him giving expression in that clause, "And I saw the height of the house!" to a secret joy that was connected with memories of the past, as well as with the goodly sight of the present.

> "Heard melodies are sweet,
> But those unheard are sweeter,"

says one of our poets; and who has not felt the power of such associations?

> "The light of bygone days
> (That long have passed away,
> With all their hopes and fears)
> Is round our souls to-day.
> The tune the minstrel plays
> Is not that tune alone,
> Many forgotten lays
> Meet in its undertone."

There may be a flight of fancy, however, in all this. But coming back to the words of verse 7th, let us notice that it is intimated there was difference of dimension in the rooms or chambers. Greenhill applies this to difference of office and

Digitized by Google

order in the Church of Christ, and to different stages of experience in believers. No doubt those occupying the higher chambers would have a more extended view than those in the lower; and there may thus be some intimation of degrees of advancement. It has been a fact in all ages that some attain to what others do not, and some are favoured with privileges that others are not; and it shall be so still when Israel returns. For in that period there shall be the "feeblest," who shall be as "David;" and then the strongest, who shall be "as the angel of the Lord" (Zech. xii. 8).

"*The foundations of the side-chambers were a full reed of six great cubits. The thickness of the wall, which was for the side-chamber without, was five cubits; and that which was left was the place of the side-chambers that were within*" (vers. 8, 9). Read the last clause, "And there was an unoccupied space (or passage), belonging to the side-chambers within."

The "thickness" of the wall leads Greenhill to remark, "Temple-work should be substantial." In ver. 8, "six *great* cubits" read in the Hebrew "six cubits אַצִּילָה," a word understood by old commentators to signify "according to the measure of the arm," and so more generally "great;" for in chap. xiii. 18 it is the word for the forearm, or armpit. Now, however, it is interpreted to mean something that connects it etymologically with "*joints*" (Gesenius). Hengstenberg says "a storey," others "an edge-joining."

These are difficult matters. It is interesting, however, to observe that Ezekiel is the prophet who describes these architectural details. He had the advantage in his youth of seeing and becoming familiar with Solomon's Temple, and all its minutiæ; and again in Babylon he had no doubt seen and examined peculiarities of architecture. It is thus that God uses men's special talents and peculiar fitnesses in His work; and often a man little suspects why he is led to such places, and made to pass through such scenes. But our God has a plan for every man.

"*And between the chambers was the wideness of twenty cubits round about the house on every side. And the doors of the side-chambers were toward the place that was left* [the open passage], *one door toward the north, and another door toward the south; and the breadth of the place that was left was five cubits round about*" (vers. 10, 11).

There was a free space or open passage between the wall and the side-chambers described in ver. 9; but that was *narrow;* whereas here it is *wide,* five cubits. At this place, the Sep-

Digitized by Google

tuagint render the words curiously, "the breadth of *the light that was left free*," τοῦ φωτος τοῦ ἀπολειπου. They seem to paraphrase the clause, explaining that the free space was for the sake of *light*, unless "φωτος" be an error, for the other Recension reads "τοπου." However, it may lead us to notice one use of this free, unoccupied space—it did help the *lighting* of the chamber. But, more still, it would conduce to the ventilation and coolness of the place; and thus we see comfort and convenience and health attended to in God's arrangements. He wishes us to enjoy His gifts; His service has nothing of bondage in it, nothing of the heat and closeness of the furnace of iron; it is far more of vineyard-work. May we add, that the fact of there being one door to the north, and another toward the south, reminds us of Song iv. 16, "Awake, O *north* wind; and come, thou *south;* blow upon my garden." These doors thrown open would catch at one time the cooling breath of the north, and at another the grateful heat of the south wind.

When Greenhill speaks of the unoccupied spaces signifying that there will be "some void and empty rooms in the Church of God," he is by no means satisfactory; for this Temple sets forth the millennial state of the Church, in which there shall be none of those painful gaps and empty rooms.

"*Now the building that was toward the separate place* [the גִּזְרָה Gizrah] *at the end toward the west* [דֶּרֶךְ הַיָּם] *was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long. Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits. And he measured the length of the building over against the separate place which was behind it, and the galleries* [buttresses, or piazzas, or pillared walks] *thereof on the one side, and on the other, an hundred cubits*" (vers. 12, 13, 14, 15).

This paragraph brings into view a new feature of this Temple: it has what is called "A Separate Place," a kind of quadrangle; called by Hengstenberg "an off-space," or "off-room." In describing its position, Ezekiel uses the rather peculiar expression, "On the side that is *by the way of the sea*," דֶּרֶךְ הַיָּם, on the western side, in the direction of the Mediterranean Sea; whereas when he comes to speak of its eastern point he says simply, "לְקָדִים." It may be he meant to suggest no more than that it was *not* toward the east (דֶּרֶךְ קָדִימָה), or the Mount of Olives. But it is curious that in 1 Kings xviii. 43

Digitized by Google

Elijah's servant on Mount Carmel is directed to look דֶּרֶךְ יָם, "the way of the sea." If this "Separate Place" had connection, as some think, with the worshippers praying there alone, or together, in its area or on its roof, this coincidence might suggest something about Elijah praying and watching for the rise of the little cloud.

But it is a point of dispute for what this "*Separate Place*" was intended. Hengstenberg seems content with showing that it may correspond to what is called "*Parbar*" in 1 Chron. xxvi. 18, and rendered "*suburb*" in 2 Kings xxiii. 11, where the horses of the sun were set up in idolatrous days; and if so, it was a place for all that might be called the refuse of the Temple. Havernick has the same idea, but understands that here the place is to be used for holy purposes alone. At all events it was a hallowed enclosure round the Holy and Most Holy place. It would say, "Not only is the sanctuary holy, but even its precincts must be considered as overshadowed with the same holiness." Devout worshippers might be intended to meet there for prayer, and for the expression of their feelings in praise; but this is matter of conjecture.

Now notice that the last clause of ver. 15 begins a new sentence, as most recent critics agree. Leaving out "*with,*" read thus:—

"*The Inner Temple, and the porches of the Court, the door-posts* [thresholds, סִפִּים] *and the narrow windows, and the galleries round on their three storeys, over against the door, were ceiled with wood round about, and from the ground up to the windows; and the windows were covered* [that is, "were wainscoted"]; *to that above the door, even unto the inner house, and without, and by all the wall round about, within and without, by measure*" (vers. 15, 16, 17).

All this is properly one paragraph, and it ends with מִדּוֹת, rendered "*by measure*" in our version, but which ought to be understood as meaning "*measurements were taken.*" It stands thus, "As to the inner temple, the porches, the door-posts, the fixed windows, the galleries, wainscoted [שְׂחִיף] with wood; the ground also up to the windows [and the windows were *covered,* מְכֻסּוֹת], all on to the space above the entrance—*measurements* were taken of all these."

Hengstenberg thinks these windows (judging from Solomon's Temple) were in the roof of the chambers, after the manner of the ark in Gen. vi. 16, the light thus coming in from above, and the eye of those within drawn upward. In the case of the window, or row of window-lights, in Noah's ark, it is interesting

Digitized by Google

to remember that those within were kept from looking on the painful sights outside, and were attracted upward, their eye watching the sky above, and what appeared there.

But notice the closing "מדות," measurements. It was as if he said "all was *measurement*" in this edifice. Wherever you turned, there the measuring-line was applied; from end to end, within and without, all was arranged according to exact measure, whether the details be given or not. It was, in this respect, a house worthy of God, "the Builder and the Maker;" for He arranges all things in due order throughout all creation, as Psalm civ. 24 has sung. Nothing has been left to accident or caprice.

Notice further. This careful measurement of dimensions, high, low, broad, long, may remind us of two other passages of the Word. In Job xi. 8 and 9 we have God's greatness spoken of thus: "The measure thereof [מִדָּה] longer than the earth, and broader than the sea; high as heaven, deeper than hell." Was it to this passage in Job, or was it not as much to the minutely accurate and ascertainable measurements of Ezekiel's Temple, that Paul had reference when he spoke of God in Christ, and His love, as a temple, which in its breadth and length, as well as in the depth of the foundations and the height of its structure, passed knowledge? (Ephes. iii. 18.) We may measure the Temple; but who can measure the God of that Temple?

> "The first-born sons of light
> Desire in vain its depths to see:
> They cannot reach the mystery,
> The length, and breadth, and height:
> God only knows the love of God."

"*And it was made with cherubims and palm-trees, so that a palm-tree was between a cherub and a cherub; and every cherub had two faces; so that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: it was made* [thus] *through all the house round about. From the ground to above the door were cherubims and palm-trees made, and on the wall of the Temple* (vers. 18, 19, 20).

Hengstenberg makes a complete sentence of the last clause of ver. 20, "And this is the wall of the Temple;" but perhaps needlessly, since he has to supply "this is."

The *cherubim* are everywhere The Redeemed, whose home is on the mercy-seat, to which indeed they are united—they represent saints who rest all on the Ark, Christ, and on His blood sprinkled there. They were first seen in Paradise, beyond the flaming sword, within the garden, amid the great trees—palms,

Digitized by Google

cedars, and chestnuts (see chap. xxxi.); and now they are seen by Ezekiel very much in the same position, "a palm-tree between each cherub." The holy place presents altogether a restored Paradise in its scenery, where Jehovah is again come down to converse with men. Hengstenberg is content with calling attention to the "carved work" in Solomon's Temple (pathetically mourned over in Psalm lxxiv. 5) as now restored; but much more than this is signified.

Again, we see here the Lord as God of creation, and specially of this earth as the New Earth; for the *palms* and *lions* declare that this is not the house of angels, but is man's world. On the walls the *four* faces of the cherubim could not be shown; but "every cherub had *two* faces"—viz., as appears from what follows, that of the *man* and of the *lion*—thus showing very specially that the scenery concerns men on earth, amid creation; not angels. The lion represents the animal world. Now the face of the *man* looked toward the palm-tree, and so did the face of the *lion;* intimating that "the *whole* creation" has its share in the blessed renovation, and not man only. It is Romans viii. 21 in symbol, the lower creation sharing in the liberty of the sons of God. An old writer, with something of fancy and beauty, points to the human face side by side with the palm-tree and the lion, and remarks that it exhibits a saint, in any circumstances, looking *lion-like* as to confidence, and expecting the *palm* of victory; but he overlooks the fact that both lion and man have their faces toward the palm.

We have in chapter xl. spoken of the manifold significance of the palm-tree. One additional thought about it may not be unacceptable. All its leaves are at the top, and they form a sort of canopy, which has been likened to a *leafy crown.* If we admit this idea, it will lead us to the *crowns* ready for the redeemed.

"*The posts* [מְזוּזַת, door-posts, like Exod. xii. 7] *of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other*" (ver. 21). It reads more literally thus: "As for the temple, there was a squared door-post; and as for the front of the holy place, the appearance was like the (well-known) appearance" (see chap. xliii. 3). That is, this new Temple had points of close resemblance to the old—viz., in its square* door-posts, and in the general

* The square form, not round; perhaps because, as elsewhere, the square is the symbol of solidity and firmness. Long ago, Simonides (B.C. 690) sang:—

Ανδρ' ἀγαθον μεν ἀληθεως γενεσθαι χαλεπον
Χερσίν τε καὶ ποσὶ καὶ νοῳ τετραγωνον,
Ἄνευ ψόγου τετυγμενον.

Digitized by Google

look of the front of the sanctuary. And yet it was really a new edifice. Even thus, I suppose, we shall speak of the *New Earth:* "Ah! this is the new earth, and yet in many things it is the same as the former. These are the same mountain-ranges, and these the same valleys; and these rivers run in the same channels; only all are changed to the better, re-touched and renovated by the hand of Him who said, 'Behold, I make all things new!'" And even so shall it be also with our own resurrection-bodies. They shall be new, and yet "the appearance" shall be like the well-known appearance we bore to one another.

"*The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood. And he said unto me, This is the table that is before the Lord* (ver. 21). This corresponds to the *Incense Altar.* Ezekiel seems to speak here of *what was within* the *holy place* mentioned in ver. 21: "The altar there was all of wood, and I was bidden notice it as *the table which is before Jehovah.*" What a view of that altar! It presents to the Lord a feast! It is His banqueting-table! He feasts upon the blood of the slain sacrifice put on its horns, and upon the incense, because all speaks of His beloved Son, of justice satisfied in Him, and thereby, of love that can flow forth over the earth in a mighty stream. The Lord delights in that Altar of Incense in the holy place, and calls it His *table.* And are not we privileged to supply that table every time that we bring prayer, praise, or a cup of cold water, setting it down on that altar amid the cloud of the fragrant incense (the "sweet savour" of Christ's name), and between the blood-sprinkled horns?

In Heb. ix. 2, can "the *table*" (which there is distinguished from "the shewbread") be this "*incense* altar"? It is considered by some to be the "table" of Mal. i. 7.

"*And the temple and the sanctuary had two doors. And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. And there were made on them, on the doors of the temple, cherubim and palm-trees, like as were made upon the wall*" (vers. 23, 24, 25).

Our attention is drawn to the *doors* of the holy place.

Tennyson, in his "Ode to the Duke of Wellington," calls him

"A tower
That stood four-square to all the winds that blew."

And in an old "Exposition of the Catechism," by Bishop Nicholson (see *Notes and Queries*, 1873), "A good man is well compared to a cube or die that hath all sides square, being fast settled, and not like a reed shaken with every wind." And then he refers to Aristotle, Rhet. III. ii. 2.

Digitized by Google

Some consider "temple" to denote the *most holy*, as "sanctuary" does "the holy place." Each had a door of two leaves, that could be folded or unfolded as occasion required. There is, therefore, now no veil, no curtain-door stretched along to exclude entrance: there is access alike to holy and most holy, and that access easy and open by these doors. For this Temple speaks of times after the veil was rent —of the Latter-Day blessings. And see, there are everywhere, on the doors as well as on the walls, cherubim and palm-trees; the redeemed amid the emblems of majesty and triumph! Days of victory have come.

"*And there were thick planks upon the face of the porch without. And there were narrow windows and palm-trees on one side and on the other side, on the sides of the porch, and upon the side-chambers of the house, and thick planks*" (vers. 25, 26). These "thick planks" are rendered "*steps*" by Hengstenberg, and others, "threshold-steps;" but others keep to the translation, "*thick planks*," on which there may have been much carving.

It is curious that only "*palm-trees*," without mention of "cherubim," are spoken of as appearing in the walls of the porch and side-chambers. A grove of palm-trees meets the eye, a grove such as Paradise would present for shade and coolness, where they who walked would find everything that was refreshing and helpful. But besides, do not these trees recall to our mind the figures used in such passages as Isa. lxi. 3, "That they might be called trees of righteousness, the planting of the Lord;" and, "The branch of my planting" (Isa. lx. 21); and more directly still in Ps. xcii. 12, "The righteous shall flourish like the palm-tree"?

CHAP. XLII.—THE BUILDING FOR THE PRIEST'S RESIDENCE.

"*Then he brought me forth into an outer court, the way toward the north; and he brought me into the chamber that was over against the separate place, and which was before the building toward the north. Before the length of an hundred cubits was the north door, and the breadth was fifty cubits. Over against the twenty cubits which were for the inner court, and over against the pavement which was for the outer court, was gallery* [אַתִּיק] *against gallery in three storeys;*" or, as Hengstenberg, "in the third storey" (vers. 1, 2, 3).

In ver. 1, "He *caused me to come forth*" out of the high and most holy places; and the next object to which he drew my attention was "the *chamber*"—*i. e.*, the system of chambers—for the priests' residence. The Lord takes pains to instruct those

Digitized by Google

who minister to Him, that they may the better take care of His house. It is a building oblong in shape, and has one noticeable peculiarity—viz., it *has three storeys*, like, and probably intended to remind us of, the three storeys in Noah's ark (see Gen. vi. 16). And thus the priests are represented as in resting-places, like Noah and his house. No association could be more pleasant or more suggestive; and perhaps in this manner the Lord wishes to intimate that He is gathering up the past, as He did in the case of the Tabernacle (chap. xli. 1), and presenting in this Temple the essence of all former structures.

"*And before the chambers was a walk* [מַהֲלָךְ] *of ten cubits' breadth inward, a way of one cubit; and their doors toward the north. Now the upper chambers were shorter, for the galleries were higher than these* [took from the breadth of these], *than the lower, and than the middlemost of the building. For they were in three storeys, but had not pillars as the pillars of the courts: therefore the building was straitened more than* [space was taken away from] *the lowest and the middlemost from the ground*" (vers. 4, 5, 6).

The dwellings of the priests were so built that there was variety in the form and size of the chambers, instead of rigid uniformity. We like variety, and the Lord gratifies our tastes.

The *walk* of ten cubits broad is interesting. It seems to correspond to something similar in the old Temple; for Zechariah (iii. 7) uses the same term—"I will give thee places to walk in with those that stand by." There the Lord offers participation in all the privileges of the priesthood, or rather all the privileges of those who waited on the Lord round His Throne, as the priests in the Temple did round His sanctuary. Liberty *to walk* there is one of the privileges—to use *that walk* which belonged to the dwellings of the priests. Was *the walk* a space, or wide street, where they conversed about temple affairs and took exercise at the same time? Was John led to mention our Lord's "walking in Solomon's porch" (John x. 23) with the view of suggesting to us that He took exercise as did the priests in the Temple, all the more because "it was winter"? There may thus be some truth in the idea of those who infer from this *walk* God's approval of, nay, God's incitement to, mutual converse and healthful exercise. The incidental remark, "*had not pillars* [עַמּוּדִים] *as the pillars of the court*," seems to imply that there was a colonnade somewhere in the outer court for the use of the people, to shade them, giving coolness and comfort, while they waited on the Lord. For the Lord does not weary His people; He literally frees them from

Digitized by Google

every burden, even the most common, unless necessity demand it. The row of pillars referred to may have been like the portico of Solomon in which Christ walked.

"*And the wall that was without over against the chambers, toward the outer court on the fore-part of the chambers, the length thereof was fifty cubits. For the length of the chambers that were in the outer court was fifty cubits; and, lo! before the Temple were an hundred cubits. And from under these chambers* [or, "under it were these chambers," מִתַּחְתָּה (see Hengstenberg)] *was the entry on the east side, as one goeth into them from the outer court*" (vers. 7, 8, 9).

The *wall* here is a "*fence-wall,*" גָּדֵר. Its use is to protect those in the chambers from whatever might interfere with their comfort. When it is said at ver. 9, "*under it* are the chambers," the meaning is, that the chambers were protected by it from open view, which was all the more needful, as we find, in chap. xliv. 17, that the priests dressed there. Thus the Lord arranges even such matters as that of being free from the annoying gaze or the thoughtless curiosity of the passers-by.

"*The chambers* [or simply] 'chambers,' [לְשָׁכוֹת] *were in the thickness* [breadth*] *of the wall of the court toward the east, over against the separate place, and over against the building. And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they; and all their goings out were both according to their fashions, and according to their doors. And according to the doors of the chambers that were toward the south, was a door in the head of the way, even the way directly* [הֲגִינָה] *before the wall toward the east, as one entereth into them*" (vers. 10, 11, 12).

These chambers resembled in all respects ("their fashions," and even "their doors") the other chambers described in the north court. One thing only is given in addition—viz., that there was *a door in the fence-wall,* at the head of the way or balcony; and the fence-wall, thus provided, was altogether "convenient in entering;" for הֲגִינָה, a word occurring only here, is thus understood by the Talmud, and generally so rendered.†

* "*In* the breadth." This "in" is by some explained to mean "near," "by," "at."

† Bennet, who writes a little book on Ezekiel's Temple, refers to Iarchi, who makes הֲגִינָה to be neither adverb nor adjective, but a noun, and renders it "the balcony of the *musicians*" as if it were הַנְּגִינָה from נָגַן to play on a stringed instrument.

Digitized by Google

We have, then, in these verses, another statement as to the careful symmetry observable in the whole structure—another view of the God of order, the God of creation, who brought order out of chaos, and delights to set the works of His hand in the best light.

We have, also, another notice of the Lord's attention to the smaller matters that belong to His people's comfort—even their convenience. This fence-wall with its door was serviceable for this end, and this fact was not thought unworthy to be noticed. In all this arrangement we see the eye and hand and heart of Him who, when feeding the multitude, commanded the disciples to "make the men [Τοὺς ἀνθρώπους] sit down;" for there was "much grass in the place" (John vi. 10; Matt. xiv. 19), which made their sitting down very comfortable. And this feature of the incident, noticed by two evangelists, is all the more interesting when we find Mark (vi. 39) taking care to tell us of another feature—viz., the Lord's regard to order and symmetry—and how He combined both when He said, "Make them sit down by companies, upon the green grass" (ἐπι τῷ χλωρῷ χό ρτῳ)—the grass which was at that season very green and soft; and it was when He had got them all seated, "in ranks by hundreds and by fifties," that He proceeded to bless the loaves and fishes, and set them before the company.

Let us, then, consider if it be not incumbent on all the Lord's people to be orderly and systematic in their ways. A minister, or any other believer, who is confused and irregular, who acts on no system in his studies, his givings, his work, lacks one feature of likeness to his Master. We should have method, and order, and arrangement.

"*Then said he unto me, The north chambers and the south chambers which are before the separate place, they be holy chambers, where the priests that approach unto the Lord shall eat the most holy things; there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering. For the place is holy*" (ver. 13).

In this Temple there is a fixed spot where *holy things* are to be eaten; and then three holy offerings especially are mentioned—the meat-offering, sin-offering, and trespass-offering. For portions of these three were eaten by the priests only, whereas the peace-offering portions were eaten by their families also. God's acceptance of the meat-offering was shown when His priests, in their official capacity, received it; and so God's taking off the sin of the worshippers was shown by His priests using the pieces of the offering, in the case of sin and trespass-offering, in their *official* character. Bahr (quoted by Heng-

stenberg) says, "It was a proper priestly eating; rejoicing and festivity were altogether wanting." These are rightly called "*most holy*," holy of holies, because every particle of them is appropriated for the Lord.

"*The place is holy.*" Yes, because of what is transacted there. Even as the ground around the burning bush was "holy," and as the Mount of Transfiguration became "the holy mount" because of what was transacted there. And thus again we find a gathering up of the old economy, for in *Tabernacle times* the spot where such things were eaten was called a "holy place" (see Levit. vii. 6, 9, 10, 12, 13). And when the Lord meets us at the communion-table, it is holy ground as really as these Temple chambers and the old Tabernacle courts—as really as that ridge of Great Hermon became "holy" when the Lord was transfigured there, and heaven came down to earth.

"The priests that *approach to the Lord;*" in the Hebrew, "אֲשֶׁר קְרֹבִים ל" and may remind us how all the Lord's people are called in Ps. cxlviii. 14, "עַם קְרֹבוֹ"—a people who approach to Him. It was thus that in Old Testament days the Spirit gave intimation of the truth that in the New Testament time all saints should be found to be priests, entering into the holiest by the rent veil.

"*When the priests enter therein, then shall they not go out of the holy place into the outer court, but shall there lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people*" (ver. 14).

"*Approach* [קְרֹבוֹ] *to that which belongs to the people,*" is an expression designedly chosen, by way of reminding us that as there is an *approach* to God, so there is an approach to the common affairs of life. The priests were to put on their usual garments when they held intercourse with the people on everyday affairs. For we are to let alone and leave behind us for the time all common things, however lawful, when we go before God: in His presence we appear with reverence and godly fear, occupied entirely with what sets forth His holy name in grace. In ordinary business, while we still are priests, our frame of soul may not be so elevated, as Greenhill here observes.

So, also, there is here an injunction to go forth from the Lord's presence calmly and recollectedly; no haste is allowed: the priest must not go forth into the outer court till his holy garments are "laid by." However near to God we may come, we are never to lose reverence, never for a moment to forget His

Digitized by Google

holiness. And this remembrance and mindfulness of His holiness shall be found to be in itself exquisitely delightful to our souls—the very cream of heavenly bliss.

"*Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about*" (סָבִיב סָבִיב) (ver. 15).

The "measured IT" is "measured *the house,*" as if going back to where he set out (chap. xl. 6). He is now going *outside* the Temple, to measure it on the outside, round and round. In all this notice again that Ezekiel is only a spectator of what is done. The measurer seems to say to him, "Look on; see me carefully measuring the Lord's house, and learn from my care to care for everything that belongs to the Lord."

"*He measured the east side*" (ver. 16)—literally, "the east quarter;" for it is רוּחַ, used often in the plural for the "quarter of heaven"—*winds* of heaven.*

"*He measured the east side with the measuring-reed, five hundred reeds with the measuring-reed.*" It ought to be rendered (see Hengstenberg) "five hundred cubits *in reeds;*" that is, the measurement was made by the reed (as in chap. xl. so often), and found to be five hundred cubits in all. The word אמּוֹת is said to be a word of itself, compounded of אַמּוֹת, cubits, and מֵאוֹת, hundred. Ezekiel gives us in *cubits* the dimensions as found by the measurer who used the reed.†

"*He measured the north side, five hundred reeds* [or, five hundred in reeds], *with the measuring-reed round about. He measured the south,* [*five hundred reeds* five hundred in reeds], *with the measuring-reed. He turned about to the west side* [רוּחַ הַיָּם, the sea-quarter]. *He measured five hundred reeds* [five hundred in reeds], *with the measuring-reed. He measured it by the four sides* [רוּחוֹת]. *It had a wall* [חוֹמָה] *round about, five hundred long and five hundred broad, to make a separation between the sanctuary and the profane place*" (vers. 17, 18, 19, 20).

Literally, "to separate between the holy and the profane." The wall was meant to be a distinct and definite boundary for this end. None could mistake where the peculiarly holy began.

* By a curious misprint the margin of some editions of the Bible reads "WING" for "wind."

† If it were "500 *reeds,*" the size of this Temple would be *thirty-six times* larger than Solomon's! In a treatise, "Ezekiel's Temple, by Joseph Israels, 1827," this is maintained; and by other writers—*e.g.*, Havernick and Fairbairn—though for different reasons.

Digitized by Google

There was to be no confusion or vagueness in this. We ought to recognise the broad distinction between holy and not holy in everyday life, never allowing the profane to invade the holy. The distinction should be as marked as was the separation of light and darkness in Genesis i. 4, יַבְדֵּל—the same word as here, וִּבְדִיל.

The *square form* of the whole space enclosed is specially to be noticed (see chap. xli. 21). Fairbairn, in commenting on this part, has these words: "Its *square* form, and the *square* appearance of the entire buildings, as in John's city (Rev. xxi. 16), betokened the strength and solidity of the whole. A perfect cube, it was the emblem of a kingdom that could not be shaken or removed. And thus, every way, it exhibited to the eye of faith the true ideal of that pure and glorious Temple which, resting on the foundation of the Eternal Son, and girt round by all the perfections of Godhead, shall shine forth the best and noblest workmanship of Heaven."

John Henry Michælis has this note on the ample building, with its walls north, south, east, and west: "Significavit omnibus credentibus patere aditum ad Christum Salvatorem, in quacunque mundi plagâ habitent."

Art. III.—NOTES ON ISAIAH.

Chapter VII.

The Birth of Immanuel.

Chapter vi. ended, ver. 12, by telling of a "tenth," a tithe, a remnant, who shall "be repeatedly eaten" ("return and be eaten"), over and over devoured. This has been poor Israel's fate for 1800 years. Nevertheless, the "Holy Seed," Messiah, and the seed promised to Messiah in that nation, cannot fail; and so the nation shall not be cut off. It is at present like one of the oaks or terebinths in Palestine, when winter has stripped the tree of its leaves; but summer is coming when the tree shall burst forth in luxuriance. The oak shall grow green on its Bashan height, and the terebinth on its plains. Israel shall blossom and bud.

Thus ended that vision. Perhaps the threatening of desolation contained in that vision had made even the godly in the land tremble. So, some time after, when Uzziah's successor Jotham had died, and Ahaz was on the throne, the prophet was sent again with a message. This time he is sent to the ing. He was bidden offer Ahaz a sign or token that the kings

Digitized by Google

of Samaria and Damascus should not prevail to ruin David's throne (chap. vii. 11). But Ahaz refused to ask the sign. The Lord himself, however, for the sake of the godly, gave it, and it was this. The glorious King seen in the vision of chap. vi. 1, 2, shall come down from His throne to earth, and be born on earth! A virgin shall conceive and bear a Son, and call His name *Immanuel*, "God with us!" Yes, really so, "God with us" in every sense; and so really man that "butter and honey shall He eat, choosing the sweet and refusing the bitter, as any child would do" (ver. 15).

Well, long previous to this event the two kings of that region north of you, which cause you so much alarm, shall both have lost all their power and dominion. Their dominions shall have passed away, and their lands be under the sway of a foreign yoke. But the throne of David shall remain till Incarnate God, "Immanuel," appear. Nevertheless, David's kingdom and people shall have an interim taste of judgment, because of such unbelief as their king Ahaz has manifested. The nation shall have a season (70 years it turned out to be) of desolation and subjection (described at length in vers. 17–25), to teach them the sin and peril of refusing to receive the Lord's signs and tokens of kindness. The Lord will send this taste of judgment, but at the same time He will remember the promise to David, and to His Church; and therefore, in spite of sore chastening, the kingdom of Judah shall exist till Immanuel appear.

The godly were thus assured that till Immanuel came the desolation threatened in chap. vi. 11, 12, should not come to pass, but that when He had appeared that desolation would come forthwith. And so it was—Messiah came, Jerusalem was destroyed, and the land left desolate, as it is this day.

ISAIAH IX. 1–9.

THE NIGHT, THE DAWN, THE DAY.

Verse 1 is a glimpse of Israel's first bitter taste of captivity—"the dimness" that fell on the land when the Lord afflicted Naphtali and Zebulun first. But, O land of Naphtali and Zebulun, Galilee, way of the sea, listen! The Lord hastens to recompense thy calamity by blessing, as He so often does in the case of His afflicted, chastised people.

Verse 2. *Great light* shines. This is . . . Christ at Nazareth, and then beginning His ministry in Galilee (see Matt. iv.) But, alas! "the darkness comprehended it not," said John after Jerusalem's destruction.

Digitized by Google

Verse 3. Here we have the summary of the 1800 years thereafter—viz., the scattered nation still multiplied from age to age, not cut off. But yet "not increased the joy." It is the saddest of all nations, and has been for 2000 years (see Byron, &c.) The yoke is upon them (ver. 4). But lo! a change at last. At the end of this sad desolation the nation is seen in vision full of joy, "as joy of harvest," &c. Oh, how changed! Now the spoil is divided by restored Israel. For

Verse 4. The yoke is broken. Wonderful battles, like Gideon's 300 against 120,000.

Verse 5. And wonderful, too, as being fought by fire from heaven. "All the armour of the warrior in the tumult of battle, and the garment rolled in blood, shall be for burning, and to feed the flame!" It is no ordinary battle this, it is the Lord's flaming sword at His coming. For

Verse 6. Now Israel owns "the Son," "the Child." How glorious! and all "*to us*," like Zech. xiii. 1.

Verse 7. And this glorious One occupies David's throne! From His "high and lifted-up throne" He carries on the government as King of Israel. He is the visible Head of Israel.

"*The zeal of the Lord*," &c. He has set His heart upon it. Let us be eager for it. He sees His own glory in it, and our good also. He is more eager for man's blessing than man himself.

Isaiah xi. 1–9.

The Righteous Ruler.

After dealing with his people's sins very pointedly, the sins of Ephraim and Judah (chap. ix. 8–21, and x. 1–4), the prophet had been led to foretell the coming up of the *Assyrian*, and the havoc he should work for a time. But all along there shall be a "remnant" (vers. 21, 22). Then he pictured the march of the Assyrian onward to Jerusalem's walls, and how in the moment of expected victory he should fall for ever (vers. 24–33). But in the last verse (34) he threw out an ominous threat, that though the Assyrian fell, yet the Lord meant to cut down also *Lebanon's* lofty woods. This points to the decay of Israel's power and kingdom, and the disappearance of their king for a time. The tree is cut down, but the root remains; the stump is in the soil. And it is of this chap. xi. 1 speaks.

A *Ruler* appears, "a rod from Jesse," One truly man, and truly of David's lineage (ver. 1).

One upon whom the *Spirit rests without* measure; not like the old judges, who now and then were "clothed with the

Spirit" (see Othniel, Jephthah, Samson). The Spirit is in Him always and altogether (ver. 2). How mightily qualified!

A Ruler whose motives are all the purest, and whose discernment is infallible (ver. 3). How fit to rule! "And His discernment in the fear of Jehovah shall be exercised in judging."

A Ruler just and hating evil, as well as caring for the "poor," the godly ones, the עֲנִי. "He shall, by means of rightness (בְּמִישׁוֹר) work conviction for the meek;" perhaps (Ps. xlv. 4) signifying, "convince men, whom He now makes meek." At the same time He slays the wicked, Antichrist (see 2 Thess. ii. 8).

He is a Melchisedek-ruler (ver. 5): All-righteous, girded with righteousness; and unto the very soul ("reins"); faithful to promise and prophecy. He brings back Paradise, and more; for no lion devours now (vers. 6–8). No curse now (ver. 9). And now is the time of "new covenant" blessing in full—"They *shall all know me*" (ver. 9).

The *land* of Israel is specially meant by "earth," as it is by "holy mountain." When the prophet says "FOR," it is to be understood *q.d.*—"For now at last has come the time foretold when the Lord is known from sea to sea." It may be that reference is made to the great vessel of Solomon's Temple in the words, "As the waters cover *the sea*"(2 Chron. iv. 4).

ISAIAH XI. 10–16, AND XII. 1–6.

ISRAEL'S RETURN, IN VIEW OF ALL NATIONS.

Vers. 10. In that day the Root of Jesse (עֹמֵד), which *has been standing* as an *ensign* (during this dispensation) to all nations, shall be sought unto; and *glory* shall be the *rest* of this Root of Jesse. He shall be at rest in the very midst of glory of every kind, the reward of past suffering.

Vers. 11, 12. *The gathering of Israel and of Judah* from all lands.

Vers. 13–16. *Their triumphant return. Fly,* "or pounce upon, like a vulture." The *borders of Philistia,* &c. And then the Lord destroys for them the bay of the Red Sea, where Ezion-Geber stood, and smites the seven streams of the Nile so as to give them a passage as miraculous as when their fathers crossed. There is now, also, a highway, to and from Assyria, old Mesopotamia. No envy among the twelve tribes now.

Chap. xii. 1–2. *Their glorious song.* "Lord, Thou wert angry, but Thine anger is turned away," &c.

Digitized by Google

Vers. 3–6. The prophet's assurance and call upon them to make Jehovah known. "Since ye know Jah Jehovah, ye shall then draw water from the wells of salvation. And further, ye shall tell it to all others, and specially set forth "*His name.*" O nations, hear! sing! for the Lord has done excellent things (גֵאוּת), the *things of His first and of His second coming*—magnificent, majestic things! And thou, Zion, hast cause to praise most of all; for in *thee He dwells.* "*This be known in all the earth.*" *Let it be* known!

Chapter XVIII.

The Return of the Ten Tribes, and of the Two.

In ver. 1. "*Ho! land shadowing with wings;*" a land that has multitudinous population, like the feathers of the wing; for so are the armies and the numerous tribes of the empire of Babylon described in Ezek. xvii. 3, "a great eagle with great wings, full of feathers." And so is Egypt with its numerous peoples described in Ezek. xvii. 7, "great wings and many feathers." This may possibly mean the *empire of China,* along with the neighbouring regions. It is not unlikely that the ten tribes, the main body of them, are there hid amid the crowded peoples. It is a land "*beyond the rivers of Cush,*" beyond Ethiopia and Arabia, far east. To this region a summons is addressed to yield up the ten tribes, "the *driven out,*" as Micah calls them, driven out of sight (iv. 6).

In ver. 2. The *two tribes,* "the *dispersed,*" as they are so often called. A nation is addressed famous for its ships, and these ships "*swift.*" This may be the prophetic name for *steam-ships,* and the nation addressed as "*sender of messengers* [הַשֹּׁלֵחַ צִירִים] *by sea in swift ships,*" may describe Great Britain. People, famous for *swift ships,* are called on to bring home Israel. "Go ye to a nation scattered," the very description of the two tribes; and their land is described as "*peeled*"—*i.e.,* stripped as the bark of a tree. A people *terrible* for God's judgments and doings among them all along. "Whose land the rivers have spoiled;" that is, floods of invading armies. Horsley and others, instead of "meted out," "קַו קָו," render the word "expecting, expecting!" always waiting for their Messiah.

Ver. 3. It will be an event known to the world; it will attract the attention of men. For God will do it.

Ver. 4. It will be preceded by a solemn pause, like the calm before a thunderstorm. This may refer (1) to the long season during which He seems to let Israel alone; (2) or to the season at the close when their foes are risen up to swallow them quick,

Digitized by Google

Ver. 5. When men's schemes are apparently ripening fast, "the flower ripening into the sour grape," the Lord shall suddenly interpose.

Ver. 6. Here is the ruin of Israel's foes. Compare Ezekiel xxxviii. and xxxix., for it is the same scene.

Ver. 7. Just then "the *kings from the East*" appear! The ten tribes and the two tribes appear in their old land. They come in true faith, and give themselves "a present to the Lord of hosts, in mount Zion."

A Difficult Verse in Chapter xix.

Ver. 18 of chap. xix. runs thus: "In that day shall *five cities in the land of Egypt* speak the language of Canaan"—*i.e.*, shall give up idols and adopt the worship of Jehovah as it is observed in Canaan. "*One shall be called, The City of Destruction.*" The prophecy at this point speaks of the time when all Egypt shall be the Lord's. Why, then, say only *five cities?* The answer is this—viz., It has of late been discovered that "*five*" was in *Egypt the complete number*, just as "seven" was in Israel. And so this is equivalent to saying, "The *whole complete number of the cities of Egypt shall in that day worship* the Lord." And among the rest "one, bearing the name City of Destruction," *City of Heres.* Delitsch has shown that this is *Heliopolis*, "city of the sun" (חֶרֶס, Judg. xiv. 18), called here by a play on the name "City of הֶרֶס, Destruction-city," the city of demolished idols. As if the prophet had said, "All the cities of Egypt shall in that day be found worshipping the Lord, even the famed city of the Sun shall be so changed that its name shall tell only of the ruin of its idols."

This fact that "*five*" was among the Egyptians the *full* number, gives illustration to several passages in Genesis and elsewhere. "Benjamin's mess was *five times* so much as any of theirs" (Gen. xliii. 34). "To Benjamin he gave *five changes* of raiment" (Gen. xlv. 22). "He presented *five* of his brethren to Pharaoh" (Gen. xlvii. 2). It may be also with some allusion to this that the phrase is used, "Israel went up fully harnessed out of the land of Egypt"—lit., "by *fives.*" So in Judges xiii. 2, the "*five lords* of the Philistines"—the number taken from their neighbours the Egyptians, as when the tribe of Dan sent "*five men* of their coasts" (Judg. xviii. 2). In 2 Kings xxv. 19, it may have been a usage adopted from their allies the Egyptians that there should be "*five men* that were in the king's presence;" and the "*five* porches" of the Bethesda pool may have some connection of a like kind, all the

Digitized by Google

more probably as Solomon (who was so nearly connected with Egypt) adopted the number "five" in a great many of his arrangements. Apart, also, from its direct use in things that were of Egypt, the number "five" came to be more or less commonly employed elsewhere as a term of fulness. In 1 Sam. xvii. 40, "*five* stones of the brook;" xxi. 3, "*five* loaves;" xxv. 18, "*five* sheep and *five* measures of corn;" xxv. 42, "*five* damsels" attending Abigail; Luke xiv. 19, "I have bought *five* yoke of oxen."

This view casts some rays of light on a passage which otherwise is quite obscure.

Isaiah xxx. 27.

Antichrist's Funeral-Pile.

Ver. 27. Here we have the Lord's "name;" Jehovah in all His perfections displayed. It is like Revelation xix. 11–16. No words of grace from His lips now. "Consuming fire" is on the tongue of Him who once cried, "It is finished," "Come!"

Ver. 28. (1) *Breath* is the command or sentence of wrath, as 2 Thess. ii. It shall be a rapid river of wrath. *As a flood*, up to the neck. (2) A sieve. It *shall divide*, sifting the nations, &c. A sieve, winnowing all their joy, &c., to naught. (3) A bridle, causing them to wander (מַתְעָה) as in a pathless way, breaking up all organisation, all their compact hosts.

Ver. 29. Ye, on the other hand, shall have *joy*. Like the passover-night of deliverance! Ay, such tranquil, serene, composed joy as when happy companies went up from Galilee to Jerusalem, with their pipe to cheer the way.

Ver. 30. Jehovah descends on the foe—a combination of all former judgments.

Ver. 31. "For by the voice of Jehovah, who brought down the Assyrian, the foe shall be smitten." This new Sennacherib shall fall, as did the former.

Ver. 32. And this rod, determined, "grounded," and decreed, shall pass along; and wherever it comes, it shall cause joy to His own. At every wave passing over Pharaoh's hosts and chariots, was there not "a sounding of the timbrel or tabret"? So here at every stroke an Antichrist.

Ver. 33. Yes, it shall pass along and destroy; for of old a Tophet* (far more awful than the Tophet at Jerusalem) was ordained; prepared not for *Moloch's* honour, but for the מֶלֶךְ

* There is no *indefinite* article in Hebrew properly; hence we may translate this "*a* Tophet," even as we may Micah v. 5, "*an* Assyrian," and Job xl. 23, "*a* Jordan;" and so in Greek, Matt. xvii. 12, "*an* Elias has come already;" Deut. xxviii. 68, "into *an* Egypt."

Digitized by Google

(the king of that time, who is Antichrist), deep, large, &c. The Lord's own breath shall kindle it (2 Thess. ii. 8). Oh that *Breath* which has given life so often! Shall it kindle hell now?

What a day when the flames of Antichrist's funeral-pile arise! The merchants of earth shall stand far off and mourn; but " rejoice, ye heavens, and ye holy apostles and prophets." And again they shall cry " Hallelujah!" as the smoke goes up for ever and ever.

Isaiah xxxi.

Coming Events Applied to Present Duty.

Verses 1, 2, 3, lay down the principle that it is supreme folly in Israel to go to Egypt for help, forsaking the Lord.

Ver. 4. All the more since Jehovah has told them how mightily He will one day help His people, as the Lion of Judah.

Ver. 5 reminds us of Deut. xxxii. 11 in old days, and as Matt. xxiii. 37 in after-time.

Vers. 6, 7. Turn, then, to the Lord; for assuredly every idol shall fall in that day.

Vers. 8, 9. If ye turn now, the *Assyrian* shall fall, and " his rock [strength] shall pass away for fear—he shall be afraid of *the Ensign.*" What is this "*Ensign*"? It is "*Jehovah, whose light* [אוּר] *is in Zion, and whose furnace* [תַּנּוּר] *is in Jerusalem;*" alluding to Gen. xv. 17, the appearance to Abraham when *the covenant* was made. It is, therefore, *q.d.*, Jehovah, who is the covenant-God, remembering His word to Abraham, could assuredly deliver from fear now, as He delivered you *from Egypt.* There is allusion, too, to the Shekinah, which had this appearance in Gen. xv. 17, and which shall appear in the later day as *The Throne.*

Art. IV.—ARE ENGLISHMEN THE DESCENDANTS OF THE PATRIARCH JOSEPH?

It is now strongly affirmed that such is the case, and many are believing the affirmation. Sometimes the question takes rather a different form, "Is our origin Israelitish?" And thus we are connected with the ten lost tribes, who are oftentimes called " Israel" in the Word of God as distinguished from the house of Judah. Sometimes, indeed, in the Scriptures the ten tribes are distinguished by the term " house of Joseph," and are often

Digitized by Google

called by the name of Joseph's youngest son, "*Ephraim.*" We shall see hereafter why so much importance is attached by writers on our "Israelitish origin" to Joseph, and especially to *Ephraim.*

The ten lost tribes, of whom Ephraim was the head, have employed many pens and led to much disputation. One writer observes "that perhaps a hundred travellers have found them in a hundred different places."

Since my recollection at *least* four different views have been stoutly maintained. Some fifty years ago a writer named Mrs Simon wrote a considerable volume to prove that the "North American Indians" are descended from the ten tribes. The writer produced what *appeared* to be ample proof, but it has not stood the test. No one now attaches the least importance to this view. Some thirty years ago Dr Asahel Grant, an American missionary, endeavoured to prove that the Nestorians were the representatives of the ten missing tribes. His book was talked about at the time, but is now almost forgotten.

Then came several pamphlets about "Israel in China," but these did not attract much notice. The last effort of this kind commenced about thirty-three years ago with the publication of a book entitled "Our Israelitish Origin," by Mr Wilson. Soon after, a small periodical was established, several numbers of which are now lying before me. It is entitled "*The Time of the End,*" and designed to advocate this view. After a while this theory nearly dropped out of sight, but has recently been much revived.

A pamphlet entitled "Twenty-seven Identifications of the English Nation with the lost House of Israel" has been extensively circulated. A few clergymen have taken up this idea, and published tracts in defence of it.

We propose briefly to look at these modern claims—first, in connection with certain facts which, we think, no one can deny; and then to test it by the Word of God.

Professor Rawlinson, who has a right to be heard upon any subject bearing upon the origin of nations, considers the pamphlet, which has excited some attention, "to be little more than a reproduction in a modern form of Mr Wilson's treatise;" and in describing it states certain *facts* which should be carefully considered. He says: "It is not calculated to produce the slightest effect on the opinion of those competent to form one. Such effect as it may have can be only on the ignorant and unlearned—on those who are unaware of the absolute and entire diversity in language, physical type, religious opinions, and manners and customs, between the Israelites and the vari-

Digitized by Google

ous races from whom the English nation can be shown historically to be descended." This is a bold challenge for any one to give who has an historical reputation to sustain. Many best acquainted with history think the same, and conclude on good grounds that whatever we English may be, "we bear not the mark of Israel's physiognomy in our countenances, eyes, or hair." Physiology is strongly against this novel view.

That the Saxons were in great *part* our ancestors, and that at some time or other their progenitors came from Asia, there can be no doubt, because Asia was the cradle of the human race, and Europe was colonised from thence. But as regards this migration or migrations, the questions to be considered are—*Who* came? *where* did they come to? and *where* did they come from? It is pretty certain that these questions can never be *positively* answered. The origin of nations generally is hid in obscurity. Early records rest on no real authority, and are partly fabulous (God's book of history is the only exception). Learned men, after all their researches, contradict each other, and any one who reads and compares them must conclude that there is much guesswork on this matter. It is with "our Israelitish origin," and indeed with our Saxon descent, as with apostolical succession—*some of the first links are missing*, and can never be found.

That the descendants of Jacob ever emigrated into Europe in a body, and formed a nation there, can never be proved, and is not at all probable. Such a building as Mr Wilson and his imitators have reared should have *a very strong foundation*—either clear Scripture statement, or plain historical proof. *But it has neither.* The historic proof is as frail, as the interpretation of Scripture is fanciful. We will give specimens of the latter hereafter. No doubt the theory is attractive to a certain order of minds who love "some new thing:" it is also flattering to our natural vanity; and, alas! another specimen is afforded of human speculation on divine prophecies by which so many Christians have been deterred from giving heed to "that light which shineth in a dark place." We do not question the sincerity of those who have taken up this view. But other qualifications besides zeal and sincerity are required to expound rightly God's prophetic utterances. The whole thing is a melancholy exhibition of hasty grasping, instead of patient waiting; of coveting greatness in the earth, and being pleased with that modern civilisation which may soon gather over it the thunder-cloud of God's threatenings. It is a serious thing to tell such a *nation* as ours, or indeed any nation, "You are the favourites of God, and heirs of His richest promises." All this

Digitized by Google

will, we believe, be found in the end crying, "Peace, peace, where there is no peace."

We suppose the term "OUR Israelitish origin" is intended to be confined to the English or Anglo-Saxon race, and that no such lofty origin is claimed for the aboriginal Scotch or Irish, or even for the Welsh, who, like the two former, are of Celtic origin; though we have heard rather strange hints about even these from some of *advanced* opinions.

Certainly at the present time, and for a considerable period, these four peoples have formed *one nation,* and have been intermingling for many centuries. We know families where English have intermarried with one, two, and even *three* of the other tribes who compose the English nation, and thus it has been for ages. But leaving this for the present, let us look at the ancestry and origin of those who inhabit the forty English counties.

This territory was possessed some 2000 years ago by a comparatively sparse population called "Britons," certainly not of Israelitish origin. In these aborigines is found, we believe, at least part of the origin of *our* present population. Then came the Roman invasion, with a military occupation lasting three or four hundred years—the Romans intermingling in some measure with the original population. The Roman army withdrawn, the Picts and Scots invaded the land and harassed its inhabitants; then the Saxons were invited over. For the next 150 years invaders and immigrants still poured into our island. In process of time the country was conquered, and to a large extent the language and manners and laws of the Saxons, supplanted all that went before. But the invaders did not, we believe, extirpate, nor even entirely drive out *all* the British population. The process was slow. There could be no great exodus of the Saxons into England by land: it was a tedious immigration by sea; and as in the former case of the Romans, and as in many similar cases since, there *must* have been an intermingling of the races. The population, about the year 600, was, we conclude, composed of Britons, Romans, and Saxons, though the latter succeeded in stamping their impress on the population. Still the *material* is one thing, and the *stamp* or *impression* is another. We should here call to mind a fact, that though the Saxons to a considerable extent expelled the Britons, and introduced their own language, customs, and laws, yet there are many names of places, also usages, superstitions, and traditions, which even now remain to witness to the partial survival, amidst all changes, of both Roman and Briton.

The Danes followed upon the Saxons, achieved victories, and

Digitized by Google

for a time swayed the sceptre over the land. After these came the Normans; but though they conquered, they did not succeed in *unsaxonising* the country. Since then there has been no other similar inpouring of new races among our population, though there has been a constant intermingling going on with other nations on a small scale—even with some who are not supposed to have an "Israelitish origin." We may be told as regardsome previous remarks, that Saxons, Danes, and Normans *are all from the same Israelitish* stock. This is much easier said than proved. In fact there is no real proof for such assertions. If it were so—if Saxons, Danes, and Normans were all one family—then, surely, it was very unbrotherly of them to crush and kill one another in all manner of ways for so many centuries.

If peaceful Jacob, "the plain man," could have seen all these murderous, half-naked, hungry rapscallions who came over to England, he would hardly have owned them, or seen in them the fulfilment of the promises made to him. As for Joseph, he would not have admired their laws, their gods, or their religion. They were a terribly fightable folk, not much like their supposed ancestors, the children of Ephraim, who, "being armed and carrying bows, *turned back* in the day of battle." If they came from Jacob at all, they must surely be the children of Simeon and Levi, "whose anger was fierce and their wrath cruel." Did we not firmly believe what is written about the Flood, we should rather conclude that they were the descendants of Cain; for they went in his way, and delighted in it. It is wonderful that such a nation as ours should come from such a beginning as history traces. We owe whatever is good among us to Christianity, and not to our Israelitish origin.

Besides the points already mentioned which furnish a proof that Britons and Romans, as well as Saxons, are found in the foundations of our national existence, we would just state that there are parts of England in which there are special traces of this. In Cornwall, for instance, the ancient British descent can be traced. The descendants of the Romans are considered to be found most in Kent and parts adjoining that county. It has been remarked that "the Roman nose" is most frequently found there. In the eastern counties the descendants of the Danes can be traced in considerable numbers. The Normans cannot be found thus localised, but many an honourable house (including our Royal Family) claim a descent from them. Yes, but these last, we are told, are Israelites. Well, it is strange (too strange to be true) to think that Joseph's posterity have been sitting on England's throne for more than a thousand years. It would

Digitized by Google

have been well for the country if some of them had been more like their supposed father.

Now, looking at the things we have mentioned—and more might be added—can it be right to transcribe over such a conglomeration of various peoples, which, after having been mixed together for more than a thousand years, is now known as the English nation—can it be right, is it at all reasonable to inscribe over this vast and varied mass, "ISRAELITISH"? It would be about as reasonable to write over it, "Chinese! Hindoo! Negro!"

We think that the following statement is the true one: The Anglo-Saxons are "an energetic race sprung from a mixture of all the various nations which have invaded the country and settled among its *original* inhabitants—the Goths, the Romans, the Gauls or Celts, the Saxons, the Danes, the Normans, and the Norsemen from Norway and Sweden."—*From the Report of the Census of Scotland,* 1871, p. xviii.

But what saith the Scriptures respecting Israel and their relations, past, present, and future, to all other nations?

I. Let us look at some scriptures which are referred to by the advocates of this new theory. The following are most prominent: The promise to Abraham respecting his being the father of many nations (see Gen. xvii. 5); the revelation made to Jacob at Bethel and elsewhere (Gen. xxviii. 14); Jacob's blessing on Joseph (Gen. xlix. 22); and his predictions respecting the sons of Joseph, especially Ephraim (Gen. xlviii.) It is said that these and similar words are being fulfilled now in the increase and spread and prosperity of the Anglo-Saxon race. This is all mere assertion, and is accompanied by misinterpretation and misapplication of Scripture to an amazing extent.

As regards Abraham we may observe that God has already, in making him the father of the Arabians, Edomites, and other nations, given *one* fulfilment of His promise, besides all that He has done in the line of Jacob. If we look at the prosperity and pre-eminence of the tribe of Joseph, and especially of the tribe of Ephraim from the time of the exodus for many ages, we see another fulfilment of the words in his case. It is worthy of remark that various hints are given respecting the tribe of Joseph and Ephraim, especially that after a long trial Ephraim was put aside. Ps. lxxviii. 9–11 describes their failure, and lxxvi. 70 their rejection: "He refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah." See also Jer. vii. 12-14 for God's testimony about "Shiloh" and His terrible judgments there.

But the true answer to all that has been said about these

Digitized by Google

promises to Abraham, Jacob, Joseph, and Ephraim—as regards the vast number of their descendants, the extent of the land to be possessed, their national and spiritual prosperity, and the permanency of all—is just this; that these promises will be made good in the future, when the times of the Gentiles having been fulfilled, and Israel's long scattering at an end, "He that scattered Israel will gather him, and keep him as a shepherd doth his flock." All shall be accomplished to the letter; but "he that believeth shall not make haste." When Isaiah ii. xiv., xxvi., xlix., liv., lx., lxvi., Jer. xxxi., Ezek. xxxvii., Zeph. iii., Micah vii., and other passages too numerous to mention, shall be made good, there will be no mistakes as to their meaning, or as to whom they belong.

One thing should be particularly noticed as regards the fulfilment of the promises. The Word of God always associates together the *people* and the *land*. Israel is the Lord's people, and Canaan is "the land the Lord careth for." It is in their *land* they are to "possess the double" (Isa. lxi.) When their time of blessing comes, "God will be merciful to the land, and to the people" (Deut. xxxii. 43). "Thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married" (Isa. lxii. 4).

It is not in England, or Germany, or America, that these prophecies and God's words to Abraham and Joseph are to be fulfilled, but *in that very land* where Abraham sojourned. These oft-repeated assurances of God are boldly contradicted by "our Iraelitish theory." But God will fulfil His word in spite of theorists.

God did indeed promise Abraham that in him and in his seed all nations should be blessed. That seed was Christ, and through Him all who believe *are* "blessed with faithful Abraham." This is being fulfilled during this dispensation, in which "there is neither Jew nor Greek." This calling is spiritual, and does not refer to external greatness; it is not national, but includes an outcalling from Jew and Gentile, according to the election of grace. In what God revealed to Abraham there are three seeds referred to—a *literal* seed, or Israel after the flesh; a *personal* seed, the seed of the woman, the seed of Abraham, the seed of David; a *spiritual seed*, or believers—Jews and Gentiles—as before stated. The time is coming when the *literal seed*, now blinded and cast out, shall acknowledge the *personal* seed, Messiah; they will then become a *spiritual* seed, and being grafted again into their own olive-tree, shall partake of its fatness, even all that the covenant with Abraham includes of spiritual blessings in Christ, national

Digitized by Google

dignity in their own land, and priestly ministry among the nations.

II. The texts quoted so plentifully in support of our Israelitish origin are mostly passages yet unfulfilled, which await their accomplishment at the Lord's coming and kingdom. Those who act thus imitate some very bad examples, and are guilty of the most forced and fanciful interpretations. Those who have studied the history of the Popish apostasy, and considered the claims put forth by the Pope and his helpers, are aware that they appropriate millennial texts to give a shadow of Scripture authority to their monstrous assumptions. Scarcely anything can be more delusive or dangerous than this. When Constantine established and patronised Christianity, his flatterers applied such texts as Isa. lx., Rev. xxi., to him and his doings. And Popery thus continues to rob and insult God. These, or some very similar texts, are used to support the view now opposed. Isa. lxi. 9, "All that see them shall acknowledge them that they are the seed that the Lord hath blessed." This is a most glaring perversion. In like manner, Hosea vi. 1-3, Isa. xxvii. 6, xlv. 5-16, lxiii. 18, Micah ii. 12, 13, and other passages, are misapplied by Mr Wilson. A most grievous perversion of Rev. vii. is found at pages 66 and 67 of his book; but space will not allow of our quoting and examining it. Concerning those millennial texts, which are so largely applied to us Anglo-Saxons at the present time, there are three things which distinguish them which do not at all apply to the present period. Look at such passages as the following, Hab. ii. 14, Ps. ii., Isa. xxv. 6-8, Rev. xi. 17, 18, xx. 4-6, Ps. lxvii., xlvii., John xii. 31, 32, and it will be seen that they describe a state of universal blessing beginning with Israel, and including all nations. The second is, there will be outward and visible glory, including also a renewal of creation. The third special mark is, the absence of those evil spirits who now exert such power. The prince of this world will be cast out—Satan will be bound—the nations will learn war no more.

Now nothing can be clearer than the statements of Scripture, that during this dispensation, and until the Lord comes, His followers will be the few, His cause will be persecuted, and His disciples will be afflicted. Satan will energise among the nations more and more as the end draws near, and all will result in apostasy and judgment. The days of Noah, we are told, are typical of days yet to come. How, then, can millennial promises be fulfilled in a period like this? It is a solemn thing to tell a nation upon whom such judgments must some day come, that they are now in a position of blessing—yea, under the shelter of the God of Israel.

Digitized by Google

III. When God constituted Abraham a father of many nations, He instituted the rite of circumcision, which is a token of the covenant God made with him and his descendants—"Thou and thy seed after thee *in their generations*." The uncircumcised, said God, "shall be cut off from his people; he hath broken my covenant" (Gen. xvii. 14). But as the ancestors of the English nation—whether Gothic, Saxons, or Normans (we may add Britons or Romans)—never appear to have practised circumcision, they would by this omission be cut off from the literal Israel, even if they had sprung from the captive tribes, of which, however, there is no real proof.

IV. The prophecy of Noah, as recorded in Gen. ix. 25-27, is altogether set aside by this new theory. The words are as follows: "And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." From Shem Abraham descended. From Japheth, there is good reason to conclude, those European nations flowed whom God hath "enlarged" (the margin reads "persuaded") to "dwell in the tents of Shem." We read in Gen. x. 5, "By these" (the sons of Japheth) "the isles of the Gentiles were divided in their lands." If we Anglo-Saxons *are* the descendants of Abraham, of course we are the children of Shem, and not of Japheth; and God has persuaded us, the children of Shem, to dwell in the tents of Shem. But it is not so. Noah made no mistake; God's word cannot fail, and *must* not be altered.

V. Balaam predicted, "The people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiv. 9). This prophecy has failed if Englishmen *are* Israelites, for we dwell everywhere, and are intermingled with all peoples. Think how separate the *Jews* have been kept for many ages. Their countenances mark them. Scattered over the earth, they yet "*dwell alone*." They do not intermarry with other races as the English do. Surely God has not one rule for the Jews, and another for Israel. God's assurance that He will keep them *separate* stands as firm as His promise to gather them.

VI. The teaching of the apostle in Rom. ix., x., xi., is altogether set aside by this modern theory. Throughout these three chapters the words "Israel" and "Israelites" are used, and contrasted with the *Gentiles* or *nations*. If we are Israelites, of course we have been grafted into "*our own olive-tree*," whereas this is the very thing which the apostle says was *not* done—"Thou being a wild olive-tree, wert grafted in among them." To such the warning word is addressed,

Digitized by Google

"Take heed lest He spare not thee;" "Toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off." Have the Gentiles, the nations to whom God hath given the kingdom in the place of Israel (Matt. xxi. 43)—have *they* continued in His goodness?

There can be but one answer if we look around on Christendom, and there can be but one conclusion if we believe the parables uttered by the Lord Jesus.

VII. Israel has fallen upon the stone and been broken; but "a stone cut out of the mountain without hands" will some day fall on the image of Gentile greatness, and grind it to powder (Dan. ii. 34–44). The English nation, as founded by the Saxons and Normans, was associated for ages with the political and ecclesiastical systems of Europe, and previous to both it formed part of the Roman Empire, as described by Daniel; and there is good reason to conclude that we shall be found among the ten toes of the image when they will be smitten by the stone of judgment. This will never be Israel's position. Daniel's people are always spoken of as distinct from the nations. Mark well the contrast between Israel and the nations as set forth in the following words: "Though I make a full end of all nations whither I have driven thee, I will not make a full end of thee" (Jer. xxx. 11).

Yes! God will make an end of all nations, as nations are now constituted. "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." Those who glory so much in our national greatness and worldly prosperity, would do well to read the whole chapter (Isa. ii.) We are taught in it that Israel will imitate the pattern we have set, and even go beyond us. "Their land will be full of silver and gold, full also of idols." But the day of the Lord will be upon all, and so will it be upon all earthly and commercial greatness. Man began his evil career of proud independence of God at Shinar (Gen. xi.), and there it would seem it will end (Zech. v.) Rev. xvii. and xviii. show *how* it will end. Then when "the lofty city is laid low," when Babylon sinks to rise no more for ever, this song shall be sung in the land of Judah; we have a strong city, and salvation will God appoint for walls and bulwarks."

Surely we English people are not Israelites. Where the ten tribes are we do not know. We know that some intelligent students of prophecy consider that many belonging to them were associated with the house of Judah, and that the rest have hopelessly gone out of sight, merged in the nations among whom they were scattered. We have read and pondered what

Digitized by Google

has been written on the following passages: Ezra iv. 1-3; vi. 21; xii. 6, 12, 13; Acts xxvi. 7; James i. 1; Luke ii. 26, with several others. We are also aware of the difficulties which beset this subject; but when we consider the following prophecies and promises relating to the future of Israel and Judah, we cannot be satisfied with such a conclusion as satisfies many. (See Isa. xi. 11-13; Jer. iii. 18, xxxi. 9, 18; Ezek. xxxvii.; Hosea xiv.; Deut. xxxii., &c. &c.)

VIII. The prophecy of Hosea has been often cited as containing proof of "*our Israelitish origin*," more especially the two first chapters. To go thoroughly into this subject would involve an examination of the whole prophecy, which would require a volume. We can only glance at the *three* first chapters, which should be studied together. Observe first, that there is not a single word in either of them addressed to any persons besides literal Israel; no Gentile name or place is referred to. Each chapter gives a recital of idolatry in Israel, and punishment from God; and each ends with a prediction of deliverance and national blessing.

In chapter i., after describing in the 4th and 5th verses the proximate judgment coming on the ten tribes, and the cessation of the kingdom of Israel (ver. 6), it is intimated in ver. 7 that God would spare Judah for a time. The rejection of Israel is set forth by the names of the two children of the prophet, called "Lo-ruhamah" and "Lo-ammi," which words mean "*not* having obtained mercy," "*not* my people" (see Jer. iii. 6–11). In vers. 10, 11, the restoration of *both* Israel and Judah is most plainly and positively predicted. The chapter closes with these remarkable words: "Great shall be the day of Jezreel." The word Jezreel means "*the seed of God.*"

The second chapter describes more in detail the great sin of Israel under the figure of an adulterous wife, and God's chastisement under the figure of a divorce (ver. 2). The processes of sin and the processes of judgment are described in vers. 6–13, then from ver. 14 to the end we have the gracious processes of mercy and their glorious results. "The Lord God of Israel, who hateth putting away," deals with them even more wondrously than He did with their fathers when they came out of the land of Egypt (see vers. 14, 15, with Micah vii. 15 and Isa. xi. 16). Then idolatry is to be for ever given up, and God will be known under the endearing name of "ISHI," MY HUSBAND. This will not be till Israel's final restoration (see Hos. xiv.), when "Ephraim shall say, What have I to do any more with idols?" Now comes a blessing on the earth, also the cessation of war (ver. 18). All this will be by virtue of the new

Digitized by Google

covenant which will then be established. Those who will take the trouble to study vers. 18–23 in connection with Isa. lix. 21, lxii. 4, 5, Ezek. xxxvi. 33–36, will be abundantly rewarded. The second chapter thus concludes: "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." This last verse agrees with the first verse, which should perhaps be joined on to the first chapter: "Say to the brethren, Ammi, [my people;] and to your sisters, Ruhamah," having obtained mercy. This will be a prominent part of the *greatness* of the day of Jezreel. Israel, who was scattered in indignation will be sown in mercy (Amos ix. 15), and will become the *seed-corn* of blessing among the nations (see Isa. xxvii. 6, and Jer. xxxi. 10, especially Zech. x. 6–12). Bishop Horsley's translation of Hosea ii. 21, 22, is as follows: "And it shall be in that day I will *perform*, saith Jehovah; I will perform my part upon the heavens; and they shall perform their part upon the earth; and the earth shall perform her part upon the corn, and the wine, and the oil; and they shall perform their part *for* the Jezreel, the seed of God." In a note the learned writer observes: "The primary and proper meaning of the verb rendered '*perform*,' I take to be '*react*.' It predicates reciprocal, correspondent, or correlate action. Thus it may be applied to the act of the first mover, which sets all the rest agoing, as well as to the act of subordinate agents." All the blessings will be *from* God. "He will make wars to cease" (Ps. xlvi. 9); He will send "the times of refreshing;" but all will be *through* Israel, as prophets and apostles testify. (For the latter see Acts iii. 19–21; Rom. xi. 15: the former has already been abundantly shown.) In that day of blessing on Israel there shall be a reversal of the "threatening" in ver. 9. Dr Fausset considers that the words "they shall *hear* Jezreel," means "that God would fulfil Israel's prayers," in sending all the blessings on man and nature which these words indicate, and which their sins had caused Him to take away. He adds, "Israel is now no longer *Jezreel* in the sense God will *scatter* (Hos. i. 4), but in the sense God will *plant*, or give her abundant seed."

Hosea iii. describes the long putting away of Israel. It will be "*many days*" (ver. 4, also Dan. x. 11). Then in ver. 5 their return and renewal is foretold: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." These words should be compared with

Digitized by Google

Ezek. xxxiv. 23, xxxvii. 21–28. The words "*latter days*" direct us to Isa. ii. 2–5, and Micah iv. 1–7.

Such is the plain literal meaning of these chapters as illustrated by parallel passages both in the Old and New Testament. We should have much liked to have *quoted* at large all the words referred to, but space forbids.

There are two quotations from the first chapter in the New Testament. Do these cast any light upon this prophecy? (Rom. ix. 24–26, 1 Pet. ii. 10.) The apostle Paul applies Hos. i. 10 thus: "Even *us*, whom He hath called, not of the Jews only, but also of the Gentiles." He uses the words "Jews," "Israel," "Jacob," interchangeably in these chapters; and of course the word "Gentiles" means the *nations* not descended from Jacob. He applies this text as he does other millennial texts (Rom. xv. 9–12, Heb. viii. 8–12, and elsewhere), in order to vindicate the right of Gentiles to share with Israel in gospel blessings.

The *principle* brought out both by Paul and Peter is just this, *that God takes those who were not a people, and makes them a people.* This is true whether it refers to those who were Gentiles, "without God and without hope," or to the Jews who for a time were broken off from their own olive-tree. The national excision did not prevent individual salvation by the gospel. But personal salvation of Jew or Gentile, and union together in one body, does not fulfil, and will not set aside, the promise made to Abraham and his seed as regards *national restoration and blessing in their own land.*

Looking at the origin, history, present condition, and character of the English nation, where is there any resemblance to them to be found in these chapters of Hosea? *I really see none whatever.* I find no hint about them; nothing is said here about commerce, civilisation, or emigration, on which Mr Wilson lays such stress. No other *place* is referred to beside *Israel's own land: "In their land* they shall possess the double; everlasting joy shall be unto them" (Isa. lxi. 7). The only similarity between Israel and the Anglo-Saxon race that I can find is the vast number of Israel (chap. i. 10) and the recent increase of the English. This is indeed a frail foundation for such a huge edifice. Let any one look over the promises made to Israel, and especially to Ephraim, as regards their future, and two things will be very apparent: one is, that their temporal prosperity and spiritual blessings will go together; and the other is, that *all the nation,* Judah and Israel, will share in both, and enjoy them for ever. Now, does all this apply to England as a nation? It is true we have much wealth and external greatness, but this belongs to the few.

Digitized by Google

Look at the *masses* among us. We have also some real religion (thank God) amidst much profession; but what of our irreligion, our superstition, our immorality, our infidelity? Have we not been a nation of warriors for this last 1200 years and more? Is not the blood of nations on our skirts? Are we not a proud and money-loving race at home and everywhere else? There can be but one answer to these questions. And can we hope to be spared "when God ariseth to shake terribly the earth"? No doubt as a nation we shall realise "that they who take the sword, must perish with the sword." They who patronise error, and lightly esteem truth, must reap as they have sown; "but Israel shall be saved in the Lord with an everlasting salvation, and they shall not be ashamed nor confounded, world without end."

We still hold to the ancient belief that somewhere in Asia a people will be found at the right time, proving to the satisfaction of all that we English are *not* Israelites, and that the ten tribes were not merged in the Jews. The territorial divisions of the land, as described in Ezek. xlviii., is certainly yet future, and requires that in the kingdom yet to be restored to Israel, the different tribes will dwell side by side as distinct as in the days of Solomon. Their territory will be greatly enlarged, and every word spoken to the patriarchs by God, or uttered by them under prophetic guidance, will be made good.

Let no one be stumbled or deceived by high-sounding words. Hosts of scriptures may be quoted, twenty-seven or more identifications be paraded, yet all will be found as baseless as a dream. We remember once taking up a pamphlet of some hundred pages, and after turning over its leaves, observing that we never scarcely saw a book so full of *texts* of Scripture. Upon making further inquiry, we found that this apparently scriptural book was a defence of the mission of Johanna Southcote. We have now lying before us another pamphlet, published some thirty-five years ago with a view to prove that the Lord Jesus would come in 1843. This *time is proved* in fifteen different ways, and texts of Scripture are brought in great number to show that it *must* be even so. But old Time marched steadily on, and as he passed knocked down the theory, casting it to the moles and bats to rot among a host of similar things; and to this great heap we believe many things now confidently affirmed and propped up by stolen Scripture buttresses (which never grow into the building) are destined soon to go.

Good Mr Bickersteth wrote concerning this new view: "It appears to me to confound the distinct situation of Jews and

Digitized by Google

Gentiles, and the peculiarity of Divine love during the times of the Gentiles. It is in my view unsupported in its proofs, and contrary to the plain testimony of Scripture. Instead of blindness in part happening unto Israel, and the fulness of the Gentiles (*i.e.*, the elect from among the Gentiles coming in), this view would make during the whole of the Gentile dispensation Israel the seeking people, and the Gentiles the blinded people; destroying the contrast of the apostle between Jew and Gentile." Mr B. adds: "We cannot speak positively respecting the ten tribes, and where they are. There is a veil upon their present situation. They are among the nations—they are unknown, and in darkness—they are under a covering—they are hidden—they are outcasts. This is just what the prophets lead us to expect would be their state (Deut. xxviii. 64; Hos. iii. 4, ix. 17; Amos ix. 9; Isa. xxvii. 13, xlix. 8, 9). There are two passages which positively declare that Israel, after they were cast out of their own land, should be *idolaters* (see Deut. iv. 27-29, xxviii. 64). Now we know that ever since the Babylonish captivity this has never been the case with the Jews (or two tribes); it follows, then (for the Scripture cannot be broken), that it *must* apply to the ten tribes. Is not this one fact sufficient to overturn the modern theory of "our Israelitish origin"?

Art. V.—CONSOLATION IN CRUCIFIXION, AND SATISFACTION WITH SALVATION.

Few words furnish a stronger contrast than "crucifixion" and "consolation." The first denotes intense agony, issuing in a slow, lingering, shameful death. The second is full of peace, joy, and hope. When the Lord of glory suffered crucifixion, its horrors were intensified by the fact that "He was made a curse," and endured the wrath of God. Yet, though forsaken of God, as well as tortured by man, *He* was not without grounds of comfort, even when crucified. His faith was firmly fixed on God, His hope travelled forward to "the joy set before Him;" He knew what would grow out of His crucifixion, knew that He should not be ashamed of His hope. His submission to God was perfect, His love to man infinite, and comfort could not be altogether absent from a heart so true and so tender, though God's comfortable presence was not realised.

In that crucifixion we glory. The facts connected with the death of Christ—the doctrines which grow out of it, the blessings which flow from it, and the victories insured by it—make it to be

Digitized by Google

a fountain of ever-springing joy. We find consolation there, because we have found salvation there; even a present salvation from the guilt and dominion of sin, and the hope of a perfect and eternal salvation before the throne of God amidst that great multitude that no man can number.

Yet most around us are seeking comfort apart from crucifiixon, and satisfaction without salvation; but they seek them in vain.

All real consolation must flow from the love of God known and believed; and "God commendeth His love toward us, in that while we were yet sinners Christ died for us"—that is, in our place, as our substitute. To the cross we must go to hear God's descant upon His own love, and to realise His love to us individually. Then, assured of that love, we shall sing "much more then, being now justified by His blood, we shall be saved from wrath through Him." And not only so, but we shall be "saved in the Lord," saved to His highest glory. Here only is satisfaction. "My soul," says Augustine, "is restless till it rests in Thee." Rest in God *is* real satisfaction; but it can only be enjoyed when God is known as "the God of salvation, who hath saved us, who daily loadeth us with benefits, and to whom belong the issues from death," or "the egress out of death." Not till we have done with death and its monstrous parent sin; not till we "awake up with His likeness" whose righteousness is ours *now*, shall we be perfectly and uninterruptedly satisfied, but *then* we shall be.

> "O glorious hour! O blest abode!
> I shall be near and like my God;
> And every power find full employ
> In that eternal world of joy."

This will be salvation in all its completeness, and *then* will come satisfaction without any alloy or decay. But even then, in that perfect rest, one fact will be evermore present—"THOU WAST SLAIN!" How wonderful the thought that the hour of ignominy, of pain and shame, beyond all others, should be the centre of both eternities! How marvellous, how far reaching, how omnipotent, the death of the crucified ONE!

But it is not only of the fact of Christ's death that we would now speak, but of the believer's participation with Christ in His crucifixion; here we find consolation indeed, because we find a salvation which satisfies. The believers conscience is satisfied with God's remedy, and his heart is satisfied with God's beloved One. His diseases are healed, his desires fulfilled.

> "The Christian satisfied! But only he?
> Speak TRUTH, and HOLINESS; are ye beside?
> Thrones, principalities, and powers, all ye
> Who God's high attributes adoring see,
> Speak your united feeling—'SATISFIED!'"

Digitized by Google

The preceding thoughts occurred to the mind while meditating on Rom. vi. 6.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." It is evident from the entire connection of this verse that the apostle considered this co-crucifixion, as some render Gal. ii. 20, as a subject abounding with consolation. Here he found that which he could with God's allowance and approbation set over against all that he *was* as related to the first Adam, and all that he *had done* as a sinner by actual transgression. There is not a more important passage anywhere than Rom. vi., nor one that it is more desirable believers should enter intelligently into the meaning of.

It is very necessary to distinguish between justification and sanctification, also that we should appropriate to ourselves the scriptures which refer to each in a right way. Very sad have been the consequences of confusion here. This, if we mistake not, is being now done (perhaps unwittingly) by some who are very earnest respecting personal holiness.

Many have taught, that while the doctrine of justification is unfolded in Rom. iii., iv., v., the judicial statements close with Rom. v. 21, and that sanctification is the theme of the *whole* of Rom. vi. This is not really the case. The first eleven verses of Rom. vi. still refer to the work of Christ *for* His people, and to their oneness with Him in all that He did and suffered, and all He is in glory. The death and the life here spoken of are *judicial*, and not *moral*. The apostle asks the question, "Shall we continue in sin, that grace may abound?" He indignantly repels any such thought, exclaiming, "How shall we, who are dead [or who have died] unto sin, live any longer therein?" The following nine verses (3-1) are very much an exposition of the words "*dead to sin*." The whole argument clearly proves that the writer does not mean dead to sin in the sense of sin being mortified, or of saints being morally dead or disinclined to sin; but as having died to it, and being still dead to it, as regards all charges of the law on account of sin. "The strength of sin is the law;" and if all the requirements of the law as regards its penalties have been really met and borne—and God himself witnesses to this fact—then we who trust in Jesus as God directs, may well be dead to all law terrors. We only take God at His word, and put honour on the "obedience unto death" of the Lord Jesus, when we sing—

"The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view."

Digitized by Google

The believer is dead to sin in the same sense as Christ his surety is dead to sin. The 10th verse shows us what this phrase means as regards Christ: "In that He died, He died unto sin once." We may be quite sure that this does not refer to sanctification, or to any moral process through which Christ passed; for He was never alive to sin in this sense, and so could not die to it. He died only on account of the sins of others. He voluntarily took their place and became subject to their penalty; but having discharged all that by His death, by His resurrection He was declared to be justified; and now "in that He liveth, He liveth unto God;" that is, He liveth a justified and glorified life, in which all who trust in His death are sharers. Now observe how in the 11th verse the apostle exhorts all who believe in Jesus to reckon or account themselves to be judicially dead to sin, and judicially "alive to God through Jesus Christ our Lord." To "reckon" or account cannot in the nature of things apply to that which is *moral*, but to that which is judicial. The apostle now proceeds (from ver. 12 to the end of the chapter) to enforce the motives which the argument in the previous verses supply. The latter half of the chapter refers to practical sanctification. He had treated of crucifixion and the curse as regards Christ, of crucifixion and consolation as regards believers; and he now shows that consecration to God and his service should—yea, *would* result from both, being the natural and graceful outgrowth of justifying grace.

Thus as a wise master builder the apostle lays the foundation in PURE GRACE, and shows that those who are freely justified will be sure to find a motive-power in the death and resurrection of Christ, and their oneness with Him, which would through the power of the Holy Spirit enable them to war against all sin and follow after all holiness.

Dr Chalmers tells us "that he has been in the habit of regarding Rom. vi. as a passage of the greatest interest in the Bible; as that in which the greatest quantity of spiritual light is thrown on what to the eye of the general world is a depth and a mystery, even on that path of transition which leads from the imputed righteousness that is by faith, to the personal righteousness that is by a new and spiritual obedience." Another deep thinker (Isaac Taylor) observes, "The work of God in the sanctification of the soul is in one view an inscrutable mystery, but in another an intelligible truth, which accords at once with our consciousness, and with the principles of sound philosophy." "And what," says Dr Laing, "is the *mode* of this divine operation? How are the souls of men purified? It is by 'obeying the truth through the Spirit.' Could we now

Digitized by Google

fully realise our identity with Christ in His death and resurrection, and all the blessed results of this in time and eternity; and were the soul raised and sustained, so as to receive a perfect view of the character and glory of God as displayed in our justification; this would effect our complete sanctification, and we should stand now perfect in all the will of God. But we do not, and we cannot in the present state attain to such a realisation, and to such a perfect view of the harmony and glory of the divine perfections in the *mode* of our pardon and acceptance. And it is only when we shall see Him with whom we are now identified, *as He is*, that we shall be *fully* like Him. In proportion, however, to the strength of that faith by which we cleave to Christ, and in proportion to the extent and vividness of our views of the glory of God in the Person and work of Christ, *must be our sanctification.* The process is gradual (2 Cor. iii. 18)." And may we not add that this process would be always progressive, if we were ever "looking unto Jesus;" living upon Him, and reckoning ourselves to have died and risen with Him, and to be seated with Him in heavenly places?

This, then, is the way in which the apostle meets the objection raised against salvation by grace, or full justification through the righteousness of another, as treated of in the close of Rom. v. The objectors said that this was licentious doctrine; those who believed it would "continue in sin, that grace might abound." Impossible! says the apostle. In the very nature of things it is impossible that we who believe that God gave the Son of His love to die instead of us, and who reckons us as having died in Him, and as being now one with Him in His Fatherly favour, should take occasion from all this grace to live in those very sins which Christ died to save us from. Persons who hold the mere notion of grace may act thus; but they will not, cannot do so, who really believe the facts of redemption, and understand the doctrines of grace. Such have a sense of obligation, a deep feeling of gratitude to Christ, of hatred to sin and love to holiness; and all these will increase and abound in proportion as they live among these facts, and abide in this doctrine, even the glorious glad tidings of the blessed God. But let us give the more earnest heed to the things that we have heard, lest at any time we should let them slip, or (margin) "run out as leaky vessels."

One great hindrance to this happy holy life whereunto we are called, is the consciousness we have of sin still remaining in the soul, a deep feeling of imperfection and short-coming. The chapter before us provides for this also. In the most practical parts of his argument, the apostle, we think, clearly

Digitized by Google

assumes the sad and humbling fact, that those whom he congratulates and exhorts are not morally perfect. His words from vers. 12-23 *imply* that sin was still within them, and around them. How else can we understand the very first words of the practical part of this chapter? "Let not sin therefore *reign* in your mortal body, that ye should obey it in the *lusts* thereof;" and again, "Sin shall not have *dominion* over you." Do not these words imply that sin is *in* the mortal body? that it will attempt to *reign;* that it will, as a "restless thing," ever aim at dominion; and that our life's business must be to keep it down, weaken it, mortify it, and so hinder its actings, thus preventing its having "*dominion*"?

One great means to effect this is that on which the apostle specially dwells in the beginning of this chapter, which is to look to the Holy Spirit to enable us to keep up a constant consciousness of our oneness with Christ in death and resurrection; and to think of sin, even *our* sin, as already judicially dealt with by God himself. We must know what GOD hath done with sin, in order to be able to deal rightly with it ourselves. The 6th verse, already quoted, will assist us to enter a little further into this subject, and teach us how to think of ourselves, and what to conclude about ourselves, as regards all we were in relation to the first Adam, and all we derive from him; under what we, alas! still groan, though there is no condemnation, and no dominion.

Three words will bring out the substance of this important verse. These are—CRUCIFIXION, DESTRUCTION, FREEDOM. Let us consider each in order. "Our old man is *crucified* with Him, that the body of sin might be *destroyed*, that henceforth we should *not serve sin*." We should seek to understand, as far as possible, the precise meaning of the terms used under each of these divisions. What is the meaning of the terms "old man" and "crucified"? Sometimes, as in Ephes. iv. 22, "old man" means character, conduct, or habits; and then the term is used in a *moral* sense, and refers to depravity; but here we think it refers to *guilt.* "Our old man," says one, "is descriptive of our natural or fallen Adamic state, and means *ourselves.* Viewed as the descendants of Adam, this state is *complex.* It is a state of guilt, and of moral corruption; and as the phrase 'our old man' is descriptive of this state as a *whole,* it is also descriptive of each of its parts separately considered." Of course the connection in which this term is found must decide in which sense it is used. This is the case with the word "*sin,*" which in some connections means the guilt which sin produces, and in other places its corruptness or pollution

Now, as Rom. vi. 1–11 treats of that which is judicial, and not of that which is moral; guilt, and not depravity, is the thought presented prominently by the words "*our old man.*"

If this be true, then it determines the sense in which the word "*crucified*" is here used. It is not in the sense of mortification, as in Gal. v. 24, vi. 14; for guilt is not a thing to be mortified, or dealt with partially or gradually; it must be dealt with as a whole, once and for ever, and God alone (as the just Judge, and yet the Justifier of him who believeth in Jesus) can thus deal with it. The *guilt* of sin is a thing altogether beyond our reach, and out of our province. We may feel it and confess it, or be crushed under it, but God only can take it away.

Now it is a most glorious fact that God hath dealt with believers' guilt in the cross of Christ. This is what the apostle here teaches, even that our old man, all our guilt as law-breakers, was dealt with by God when Christ was crucified. Iniquity—that is, the guilt thereof and the punishment due thereto—was laid upon Christ, He put it away by the sacrifice of Himself; and we to whom that guilt really belonged—we who committed those sins which caused His death—were considered by God as "crucified with Christ." When we simply rely on Christ, and so agree with God in His estimate of Christ and His work, then we are permitted—yea, commanded thus to conclude, and to do it with confidence. "*Knowing this,*" &c. A careful study of Rom. viii. 3, 4; Gal. ii. 19, 20; 1 Peter ii. 24; Rom. vii. 4, will, we think, confirm these views of Rom. vi. 6, and show that all we are as sinners, all our actual guilt, and all we are in and by the first Adam, met its deservings and doom when Christ our Surety died.

This is the fact which faith fastens on, and thus finds peace. On this fact it must continue to feed in order to maintain peace and increase in spiritual strength. Many true believers do not see this fact till some time after their conversion, and some scarcely ever see it. Some look upon it as a mystical idea, and stand aloof from it; and the strongest believers are prone to let it go, and so slide away from a habitual realisation of identity with Christ, and of its blessed effects.

"*Destruction*" is the next term we have to consider. Here, as before, let us inquire into the meaning of the words "body of sin," and "*destroyed.*" Here, we believe, the term "*sin*" is used in the sense of *guilt*. When Christ is said to have been "*made sin,*" and again when we read "that He shall appear without *sin,*" moral corruption cannot be meant. The term "*body*" means substance, *power*, or *strength,* and not the material body. This body or *power* of sin is destroyed *when* guilt is taken away by an act of pardoning and justifying grace, which proves that the

Digitized by Google

removal of guilt and "the breaking of the *power* of cancelled sin" always go together. God dealt with sin judicially when His sword awoke and smote the man who was His fellow; and He *destroys* sin in some important sense when He justifies those who believe on Jesus. The word has been rendered "*nullify*." It is the same word as is found in Heb. ii. 15, 2 Tim. i. 10, where death and Satan are said to be "*destroyed*." When God removes iniquity "as far as the east is from the west;" "puts it away;" "casts it behind His back;" "blots it out as a cloud;" and says "that He will no more remember it;" then the power or body of sin, even guilt, is destroyed. The chain is broken which bound the soul from God. The strength of sin is the law; but when Christ is seen as the Law-fulfiller, the end of the law (or *accomplishment*, as Hooker renders it) for righteousness or justification, the chain is broken, and the soul is made free. We do not half enough consider the power of a constantly-realised pardon. We are ever prone to put something else in the place of this almighty motive-power which God has provided. Like the Galatians, men are ready to forsake this simple and sublime method, or to hold or confine it in unrighteousness.

Our last word is "*Freedom*." This is implied in the words "that henceforth we should not serve sin." Those who do not serve sin serve God, and His service is perfect *freedom*. We must be delivered out of the hand of our enemies in order to serve God without fear. The apostle, in these last words of this verse, is still referring to *guilt*. The non-service of sin considered as *pollution* is treated of in vers. 12, 13, 16; but before we can walk in the freedom of holiness, we must walk in the freedom of peace, even peace flowing from full justification (Rom. v. 1, 2). "Corruption," says one, "is indeed a despot; but *guilt* is a despot also. It is an inexorable creditor, and refuses to discharge the transgressor without an expiation." Guilt has reference to the *conscience*, and in that court freedom must be first realised. Therefore the apostle argues, "How much more shall the blood of Christ purge your *conscience*," &c. This done, the soul no longer serves guilt as a despot, ever trembling at the solemn sentence of a broken law; but listening to the blood of Jesus, and to God's testimony concerning it, is made free. The verse next to that we are considering proves that it is freedom in the sense of deliverance from guilt that Paul is here treating upon: "For he that is dead [he who hath died] is freed from sin." The margin reads, "*justified* from sin." There would be no force in the apostle's argument if the 7th verse meant the same as the 16th, which reads, "Know ye not, that to whom ye yield yourselves servants to obey, his

Digitized by Google

servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

It is clear that the 7th refers to freedom from the guilt of sin, and the 16th to freedom from the dominion or power of sin. Those raised up with Christ as regards justification, then become God's workmanship, created in Christ Jesus unto good works (Ephes. ii. 5–11).

The fearful state those are in who are still serving sin as regards its guilt, and the impossibility of such doing anything that will be pleasing to God, is fully set forth by the apostle's description in Rom. vii. 7–13. The contrast between this state and that described in Rom. vi. 1-11; vii. 4, 6; viii. 1-4, 33, 34, is very great. In the one, the man is left alone with the law, wearing the chains of guilt; he can neither work nor sing. In the other passages mentioned, he is identified with Christ; guilt is gone, and peace is come, for righteousness is imputed, and God himself is the Justifier. Then comes song and service, exulting in the Lord, and abounding in His work; and both these will be in proportion to the soul's rest in Christ, and its rising into communion with God in His delight in Christ.

How little do some of us who are believers bear in mind how much the absence of guilt from the conscience, and the presence of Christ as Substitute and High Priest in the memory and affection will influence the whole spiritual life, as regards peace, hope, joy, and diligence. True, indeed, are the Psalmist's words: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted." And let it be well observed that the words just before those now quoted are, "Righteousness and judgment are the habitation of Thy throne [the basis or principles of Thy government]; mercy and truth shall go before Thy face." God hath interwoven redemption with His moral government. In all that mercy does, in all that truth says, righteousness and judgment are honoured—all is done by Christ, and for His sake. He who was once led as a lamb to the slaughter is now the Lamb in the midst of the throne—a Priest who has the power of an endless life. One with Him in His death and resurrection, we share with Him the favour of God. And soon we hope to realise all the fruit of that favour, when we shall be "planted in the [full] likeness of His resurrection," and "serve Him day and night in His temple." Then shall we realise evermore, and that increasingly, the full unhindered force of the motives furnished by redeeming love, pardoning mercy, and boundless grace.

It may be objected by some, that by applying *all* the three

Digitized by Google

sentences in Rom. vi. 6 *judicially* to guilt, and not to sin as pollution, we make the apostle repeat himself unnecessarily. The answer to this shall be given in the words of Dr Chalmers: "It is Paul's manner to repeat the same subject again and again. He is here not addressing the imagination, which tires of the same image; nor is he addressing chiefly the reasoning faculty, which tires also of the same argument. He is addressing the *affections* and moral feelings of the soul, which can feast with increasing relish on the same view of the same truth presented time after time." But there is another answer as regards this verse. Though the three expressions are all judicial, yet is there a variation and a progressiveness of thought. "Our old man is crucified with Him," refers, we think, to what was done on the cross. "That the body of sin might be destroyed," describes the results of the application of that saving work to the soul. "That henceforth we should not serve sin," to the believer's happy *course*. Up to the period of believing in Jesus, whatever religiousness there may have been, the soul says, *Hitherto* all was bondage; but *henceforth* all may be freedom, and I will seek grace to "stand fast in the liberty wherewith Christ has made me free."

Giving the right place to the judicial, will, we think, furnish an antidote to any one-sidedness as regards sanctification. We have heard much lately of "holiness by faith;" but we do well to inquire, *what is it that we must believe* and keep ever in mind in order to holiness? Is it not the simple gospel (1 Cor. xv. 1–4); even the good tidings of all that the Lord Jesus has become, done, and suffered? The passage in Acts xv. 9, on which much stress has been laid, refers, as some consider, to the truth believed, rather than to faith as an act; "purifying their hearts by *the* faith," the same as 1 Pet. i. 22, and 2 Thess. ii. 13, John xvii. 17. Does "this modern view" (as it has been called) keep up a sufficient distinction between justification and sanctification? Does it not sometimes apply texts to the second which really belong to the first? "When," says Trail, "you deal with God for justification, have no eye to sanctification; but when you deal with God for sanctification, have *much* to do with justification."

To another point prominent in this system we would briefly refer—one which a right view of Rom. vi. will, we think, help to correct. It is asserted that salvation must be contemplated under three aspects. The first is forgiveness and justification, removing the guilt of sin. The second, sanctification, or subduing the power and dominion of sin, which may not be realised till *long* after the first. The third is glorification at the resurrection, when sin and all its effects shall be completely

Digitized by Google

removed from the souls and bodies of the redeemed. We fully allow that there *is* a threefold aspect of salvation, but we demur to *this* statement. We complain that an unscriptural separation is made, and that a scriptural aspect of salvation is quite left out in this *de*rangement. The apostle's doctrine is, that salvation in its *first* aspect includes both justification and sanctification, the removal of guilt, and the subduing of depravity. The *whole* of Rom. vi. is necessary to constitute a real Christian. Justification and sanctification are not separated by the apostle (as the manner of some is); where the one is, there *is* the other also, though the latter admits of development and progress (see Titus iii. 4, 7; Eph. ii. 4, 7). We agree fully that salvation often means what will be enjoyed at the revelation of Jesus Christ (Heb. ix. 28; 1 Pet. i. 5; 1 Thess. v. 10, 11), when all the redeemed shall stand before the throne and ascribe salvation to God and the Lamb.

But what is the other aspect of salvation which these teachers have left out? It is that which comes *between* the other two, and is expressed by the words, "Work out your own salvation with fear and trembling; for it is God who worketh in you to will and to do of His good pleasure" (Phil. ii. 13, 14). While the Holy Spirit thus carries on and carries out to its completion the work of salvation in the heart and in the character, the Lord Jesus ever liveth, in heaven interceding, in order "to save to the uttermost," or for ever, or perpetually, those who come to God by Him. Though we do not accuse the parties referred to of denying these things, have they not too much overlooked them, and are they not inclined to substitute some new views in place of this divine order? But we can only mention these points here, and may perhaps go farther into them elsewhere.

In closing, we call attention back to the title prefixed to these remarks—"*Consolation in Crucifixion; and Satisfaction with salvation*"—and ask attention to two passages which should be studied in connection with Rom. vi. These are Gal. ii. 20, and 2 Cor. v. 14, 15. We give them as rendered by Alford, with which many others substantially agree. "I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me; yea, the life which I now live in the flesh I live in the faith of the Son of God, who loved me and gave Himself for me." "For Christ's love constraineth us, having judged this, that one died for all, therefore all died," which means that when Christ the *Representative* died, all whom He *represented*—*i.e.*, all whom the Father gave to Him, all who come to and believe in Him—died when He died. Now comes the great design of God in all this, which should be

Digitized by Google

also our constant aim: "And He died for all, that they which live should live no longer to themselves, but unto Him who died and rose again for them."

May the Holy Spirit of truth, who has so fully revealed those things in His Word, make them influential in our souls, so that we may live by the faith of the Son of God, live to Him who lived for us. May He "work in us all the good pleasure of His goodness, and the work of faith with power; that the name of the Lord Jesus may be glorified in us, and we in Him, according to the grace of our God and the Lord Jesus Christ." Thus will the inner man be renewed day by day, and we shall be able to testify with the apostle: "But we all, with unveiled face beholding in a mirror the glory of the Lord, are being transfigured into the same image, from glory to glory, even as by the Lord the Spirit."

Art. VI.—WHAT CAN SCIENCE TELL OF THE EARTH'S FUTURE?

For some years past our newspapers have teemed with accounts of terrible volcanic and earthquake outbursts round the circle of the globe. Cities have been almost in a moment destroyed: thousands have met a frightfully sudden death, or escaping that, have lost confidence in the stability of the once firm earth—each rising sun bringing, not joyous hope to the husbandman, but only foreboding dread. The dwellers on such slopes as those of Vesuvius, Etna, Hecla, or the monster South Sea volcano in Hawaii, wait in dire expectancy of overflows. From Japan, through India and Syria, to North America—from gigantic catastrophes at Arequippa and Valparaiso to trifling disturbances in these British Islands—earthquakes and recurrent shocks in each succeeding year. Now what does all this portend? "Signs of the last times," say some biblical students. While others rejoin, "Too fast, gentlemen; what of other notable instances of over-hasty prophetic generalisation?" Surely such phenomena claim that the subject at least be treated in the scientific spirit which expiscates truth, whatever the consequences to old ideas. Science and the Bible both impinge on the question as to the bourne of the present economy of nature. This is surely a question imminently practical to humanity. The *savant* may have compassed its many aspects only to despair of obtaining aught but mere husks of truth by his methods. But neither can the theologian turn aside from such flickering adumbrations of the future given in the works of God. Just as on the initial question of the beginning it has-

Digitized by Google

been thought sufficient to show that there is no discordance betwixt the Word and works of the TRUTH; that the time has not arrived for full harmonising; but that meanwhile imperfect knowledge gives no absolution from childlike obedience—so too in discussions as to the end. Fitting ground this alike for biblical student and philosopher both reverently to worship; longing for the time when mere knowledge, which is but shadow, shall vanish in the presence of the perfect LIGHT.

It is now generally admitted that the supposed discrepancy betwixt science and revelation has arisen in consequence of misconceptions as to the scientific allusions of Scripture. Dr Chalmers clearly stated the gist of the controversy. The Bible is not a scientific book. It leaves the facts of astronomy, geology, and the sister sciences an exercise-ground for developing man's faculties. It only gives as much scientific fact as is absolutely necessary for the due inculcation of its great moral commands on human nature. But the small modicum of scientific allusions in Holy Writ must be true. The theory which explains them by turning whole chapters into allegory or myth, takes away that attribute of perfect TRUTH which it is the aim of the theologian and *savant* alike to show forth. No contradictions such as disgrace the Hindu books will ever be discovered in the Bible. But there may be in it indications of a knowledge of the course of nature far beyond the ken of science past or present. The AUTHOR of all speaks to simple men in popular language; but He tells authoritatively of changes in natural phenomena which the ALL PRESENT knows have been and must be. And as the centuries roll on, man made in the image of God delights to prove by his scientific reasonings those previously-revealed parts of HIS ways. The Book of Job specially abounds in such passages. And it has been the delight of the piously scientific thus to show the interlacing of the words and works of Jehovah. We commend "God's Jewels, a Mineralogical Illustration of Scripture" (London, James Nisbet & Co.), by Dr T. Balfour of Edinburgh, as the most recent of such interesting treatises. But within the limits of our special thesis a whole volume might be written. The question of the glorified body; the relation of death and sin physiologically; and the indications that death may only be the entrance to the greatest happiness, so far as related to our present or renovated animal functions, as well as the possible future of our globe—its total dissolution or repair—are all-absorbing inquiries. The well-known allusion in St Peter to the elements dissolving with fervent heat, and the heavens' dissonance with a great noise, has been often shown to be in fittest accordance with advanced physical and chemical science

Digitized by Google

Further than this students have not pursued this topic. Indeed theologians have too readily borrowed, in their answers to premillennial theorists, the until lately current scientific dictum, that all things continue as they were. This is neither fair nor scientific. It appears a more legitimate query to ask, What of the bearings of science on the literal meaning, as contended for by Elliot, of the passages regarding the premillennial advent—will it occur before the total destruction of our globe? and will its probable locality be the Holy Land? Science can never directly answer such questions; it can only point with glimmering lights to a nexus of probable evidence. This, at all events, merits consideration from truth-seekers.

Sir William Thomson's speculations as to the age and necessary decay of the sun are now well known. According to the new law of conservation of energy, every part of the cosmos carries with it decay: each ray of sunshine tells of the ultimate dissolution of the glorious orb of day; mathematical reasoning has been adduced to show that millions of years ago the sun must have begun to exist, and that millions of years hence, at least, the sun must disappear, worn out by decay. Of course these are but at best magnificent gropings after light. Man was not when the morning stars sang out their creation pæan. Physical science cannot take count of the moral causes influencing universal nature. Imperfect science gives its imprimatur to the decisive statements of revelation as to a beginning and end of things. The Huttonian dictum of the rock-strata of our globe showing no traces of a beginning, no prospect of an end, is contradicted as unscientific. While arithmetical ideas are given of that eternity so grandly pictured by Moses and Job. English authors of the sixteenth century thus summarised the results of our modern research: "The created world is but an interval in respect to the eternity which was before, and may be after it. Time itself is but a novelty, a late and upstart thing in respect of the Ancient of days." But all this is only the "may be" of physical science. It testifies along with history and revelation how the methods of God are slow, regular, but at length decisive. According to mere physics, our planet may yet run some millions of years ere it disappears like one of those stars seen going out in our telescopes; and astronomy proves some of their death-days coeval with Adam's creation. But conservation of energy, like other noted theories, may have its "day and cease to be." A recent mathematical writer has asserted that the doctrine can only be held on the further corollary that this energy must be kept up by a continual supply from an external source. Theology, the queen of all the sciences, receiving here the imperfect testimony of physics, adapts it to her wider facts, and

Digitized by Google

generalises on their collected evidence. Is it not according to the analogy of God's methods to be very slow of execution? What of the connection of physical and moral evil? and what of the relations of our world to the fall of Satan and his angels? Is matter essentially evil? or rather, despite of the existence of sin in it, does not the Creator still delight in His universe? and will He not restore it again as at the first, rather than utterly destroy it? All past historical analogies appear to indicate only so much of the destruction of physical nature as is necessary for the absolute extirpation of sin and evil. Science, too, affords subsidiary analogies corroborating this view. Popular expositors used to quote, as favouring the idea of universal destruction of our planet, the fiery ocean supposed to be raging twenty miles or so beneath the earth's surface; and they enlarged on the idea that the meteorites ever speeding through our atmosphere, or darting with fiery speed many feet below the soil, were fragments of shattered planets. Now recent research contradicts both ideas. *Savants* consider the earth to be solid to its core, while they see in meteorites forming worlds, and trace from their metalliferous constituents the possible interior foundations of our planet. Both examples thus favour the idea of a permanent earth rather than one liable to instant destruction. Physical geography bears like testimony. The influence of man is recognised as the most powerful of the influences affecting the external aspects of nature. Then, too, there are enormous untouched mineral resources; miles of desert yet to blossom as the rose; continents, like Australia, containing only one indigenous food plant, where empires have been founded in twenty years. Must all this untrodden wealth of natural resource made by Him "who formed the earth not in vain, but to be inhabited," be destroyed? Primitive destruction does not surely require so wide a scope.

Mr Elliot suggests that the γη in Peter's Epistle may not necessarily imply the destruction of the whole habitable globe. The mountain systems and ocean beds alike appear to demand other agencies than those now prominent as land-formers, for their upheaval and depression. Geology no doubt points to intervals when such extensive changes passed over ocean and continent; but never, except dimly in the remote past, to a time when there was no sea. The ocean covers a far larger space of the surface of our planet than do the continents: its destruction would imply a total dissolution of the present order of the cosmos. But extensive changes have occurred even after life had flourished on the lands of the latest geological periods; the fossils found on the tops of the Alps and the Himalaya testify

Digitized by Google

to this. It is now ascertained that the Mediterranean is the remnant of a sea which very lately in pre-Adamic history stretched from India across Europe to the British Isles on the one side, and through Africa as far south as Natal on the other. It is not scientifically improbable that a large part of the Mediterranean may yet become dry land. Strange phenomena in the atmosphere, followed by violent storms, as at present rage, appear to be necessary consequents of Plutonic disturbances. Meteorologists now confess themselves baffled by the violent, sudden, and unexpected storms, lightnings, and hail-showers of these latter years. Other observers testify that we are now in a period of volcanic and earthquake activity likely to increase as the century closes. Nay, some have connected such seismic disturbances with derangements in the planetary system; and such changes obey the astronomical analogy of long periods. The records of Vesuvius and Etna show that the volcanic forces oscillate betwixt centuries of rest and violence. We are in a lengthened period of disturbance. Moreover, Vulcanism shows effects along definite lines of the earth's surface; now wearing itself out, and then breaking forth in fresh districts. Thus the volcanic forces appear to have worn themselves out at an early geologic period in our own isles; then bursting forth in France and Germany on the sites of the extinct peaks of Auvergne and the Eifel: Vesuvius and Etna began late in historic period; and competent observers think the forces are now travelling eastward in the direction of Syria and India. It is true this is mere probable scientific fact; seismic phenomena cannot be predicated like planetary revolutions, the appearances of comets or eclipses. Still such *may be's* of science strike the candid observer. The theologian may err in details of chronology or exegesis; the *savant* cannot fix a year, or even a century, for his predicted earth-disturbances; yet these probabilities claim thought of those "waiting for the coming of the Lord."

Art. VII.—THE TWENTY-THIRD PSALM.

The Sources of a Believer's Joy, and the Scenes of a Believer's Hope.

The 23d may be called the Psalm of the Assured, as the 88th is the Psalm of the Disconsolate. Never were perplexity and depression more piteously sighed out than by the dirge of Heman, and never did enlargement and confidence and hope thrill sweeter on the air than in this song of David.

"The Lord!" cries one believer, and it is Jehovah whom he invokes, even the infinite, everlasting, almighty God. Oh!

Digitized by Google

what a wonder of grace that Man is not left without the knowledge of God; that Man is allowed to utter the name of God; that Man can stand in the presence of God; that we can lie upon the footstool and look up to God, with perfect sympathy and quiet trust.

But what Relation does "Jehovah" sustain to the Psalmist? Is he Judge, or Ruler, or Friend? No; He is "SHEPHERD," and this denotes at once attachment and wisdom; for if in all regions the name of "shepherd" stands for whatever is kind and intelligent and watchful, in the land of David it betokened an interest and familiarity so affectionate that it was akin almost to human endearment.

"*Jehovah*," then, is as tender in His love as He is bright with majesty, and He cares for all that He has made with a most gracious and unwearying solicitude. His eye is ever on us as His sheep, and His arm strongly around us.

It is not to be overlooked, however, that He to whom the 23d Psalm relates is none other than He whose history and character were described in the 22d, and who passed through the most bitter suffering for us. "*The Shepherd*" of our text is "*the Great Shepherd*," *the Good Shepherd*," "*He who gave His life for the sheep*." He is none other than Christ Jesus! In all times was the Messiah known by this designation; for Jacob called Him "*the Shepherd of Israel*." Isaiah, too, promises that He will feed His sheep like "*a shepherd*." And Zechariah quotes Jehovah as addressing Him by the name "*my Shepherd;*" whilst Paul styles Him "*the Great Shepherd*." And Peter's designation for Him is "*the Chief Shepherd*."

Though his "*Shepherd*," then, was "*Jehovah*," Christ was "*the Shepherd*" of David; and David claimed Him in all that He was and in all He possessed—in all His obedience and in all His passion—exclaiming, "MY" Shepherd. The Psalmist did not imagine that there were no other sheep; nor did he forget that they all needed tending; yet as if he were himself the only one, he calls Jesus "*Mine*," and takes home all His merit and grace, and fulness and compassion, as his own.

Let every one who believes do the same, and without misgiving—yea, with the deepest accent of appropriation let us hail Jesus as ours! It is well to recognise Christ as "*Jehovah*" in His nature, as "*Shepherd*" in His office; but let us go higher and say, "*My Jehovah-Shepherd*," realising all that He did, and all that He is as our inalienable, if not our exclusive, possession. Oh! it is a deep fountain that term "*Shepherd;*" but when I add "*my*"—crying out, "*My Shepherd*" —it puts the cool water on my lips and takes the thirst away.

Digitized by Google

Knowing that he has the incarnate God for *"a shepherd,"* and certain that in Him dwells all fulness, David is not slow to avow *"I shall not want."* Never had he allowed his own flock to be hungry, and fed them not; nor to be thirsty without conducting them to springs; and He is sure that *"Jehovah"* will not do less to Him. Be it the exigencies of body or of soul, be it temporal or spiritual want which he labours under, he is persuaded that he will be thought upon in kindness, and obtain all he needs. Boldly does this believing man proclaim, *"I do not want," "I shall not want," "I cannot want."* He is at the moment enjoying the goodness of the Lord, and so he declares, *"I do not want"!* He calls to mind the promises, and is not afraid to predict, *"I shall not want"!* He knows "the Shepherd's" resources, and he shouts, *"I cannot want"!*

Let the believer, then, consider the stores which are his through Christ and in Christ, and live sumptuously on the corn and wine of grace. In the days of His flesh, Jesus knew only "*want,*" that we might never want; and it is refusing His mercy not to live upon His supplies. Oh what affluence our Shepherd has, and for time and eternity both! In His hand there is pardon and rest and joy, and the gift of the Holy Ghost above all. "*Want not,*" then, believer, but be rich in the great riches of the covenant. Be always hanging about *"the Shepherd's"* tent, and opening thy empty sacks beneath His eye. From thyself expect nothing, but put thy sickle into *"the Shepherd's"* crop, and thy bosom shall be filled with yellow sheaves. "Perfect, entire, wanting nothing," is the desire of Jesus concerning thee, and thou must suffer Him to load thee plenteously with His benefits. Only let Him, and He will not merely supply. He will anticipate and surpass all thy "*wants,*" like "a Shepherd," as gentle as He is strong.

David had at times seen his sheep weary; for he had driven them a far distance, and their strength was not equal to the rugged hillside. But ere they were quite exhausted, and only near to fainting, he led them to some rich meadow where the sward was soft; and there amid the rank lea, they rested till they had thrown off their fatigue.

God, however, he tells us, was as tenderly careful of him as he ever was of his flock; and he is not slow to declare, "*He maketh me to lie down in green pastures.*" No man ever led a busier life than the king of Israel; and no wonder if now and then, and often, his joints ached, and he felt as if he could do no more. His burdens were greater than his strength. But God knew his frame, and called him into the shade at the right season, that he might not sink beneath the load. Perhaps He

Digitized by Google

laid him aside by sickness, and David was refreshed as he lay upon his bed with kindest hands to minister unto him. Or it may be that God gave him respite from the toils of war, and a year of peace was a time of welcome repose. Who can tell but that, amid turmoil and lassitude, the Holy Ghost so cheered and gladdened his anxious heart that he could "run without being weary, and walk, yet faint not." Nay; he is at Shiloh, or Jerusalem, may we say, for a brief while, soothed and built up by the altar and the sacrifice? Oh yes, God has various ways of comforting and recruiting "the faint and the weary;" but it is enough to know that David was so upheld and solaced that he was like a sheep taking its rest amid the tall grass of a velvet mead, and he could not help exclaiming, "*He maketh me to lie down in green pastures.*"

Let none, then, be discouraged and give way when it is the heat of noon. We may have much to do and far to travel. Our way of duty is long, and our way of trial is rough; but often in the midst, and when the end is far off, we shall have peculiar rest and strength and consolation. Sickness may call us from the arid highway, or a gleam of prosperity may burst over us, or ordinances may be unusually blessed, or the Spirit may fill us with a peace which passes all understanding. At all events, in the way that is best, Jesus will refresh us in our hour of need, and we shall be forced sweetly to acknowledge, "*He maketh me to lie down in green pastures.*"

Nor is it simply rest that David makes mention of, nor even placid rest where the lawn is softest; but it is rest amid all that is melodious and picturesque; for we read, "*He leads me by the still waters*"—by the waters of rests. No rushing torrent tears up the mossy bank and scares away the timid sheep; but a gentle stream, with music in its flow and sunshine on its bosom —so sweet, so cool, so pure—winds along, and fills the vale with life and pathos.

So had the Heavenly Shepherd cared for our Psalmist of old, and He will not hold back anything from the believer of our day which may enliven and irradiate the Achor through which he is travelling. The Comforter arrives when the desert is wildest, and at the sound of his wing, gloom and fear and darkness of soul are chased away. *We* "*lie down in green pastures,*" and a brilliant landscape of hope is spread around: rills of serenest joy glide calmly at our feet; a halo of glory covers the future with splendour; and in wonder we cry out, "*He guides my feet by the waters of rests,*" and my soul is bathed in quiet.

A more wayward animal than the sheep there is not, for it is ever leaving its sunny "pastures," breaking the strongest fences,

Digitized by Google

and roaming into dangerous parts. But the shepherd is ever on the watch; and when his flock have gone astray, he brings them back into the tranquil glen: "*He restores them, leading them by straight paths.*"

Alas! David was no better than the heedless sheep; and it is the same with all believers, however long has been their experience of Jehovah's grace. "I have gone astray like a lost sheep," says David in another psalm. Isaiah, too, writes, "All we like sheep have gone astray; we have turned every one to his own way." And Peter declares of them to whom he wrote, "Ye were as sheep going astray." We have no fault to find with God, no reason to complain of salvation; no blessing has been refused to us at any time, and our soul was satisfied in the enjoyment of a loving Christ. Nevertheless, though in honour and abundance, we did not abide. The tempter came, and his temptation succeeded. It is the world again, and heaven has vanished. We are among the husks again, and are not ashamed of the swine. Yes; believers fall; and when they fall, too often they cleave to the dust, wallowing in the mire until a strong One comes to raise them up.

But "the Shepherd" cannot desert His sheep; and if they have turned aside, He brings them home again. David's "*soul*" was wasting down through the tear and wear of life, and daily stood in need of being vivified. David's "*soul*" fell aside every moment, from inward weakness or evil example, and required to be constantly built up. But David sang with a tone of jubilant confidence, "*He restoreth my soul: He leadeth me in the paths of righteousness.*"

And Jehovah will do all this for *us* as well as for *him.* Our waywardness He will rebuke; and we "who have lain among the pots" shall stand up upon our feet. We have no title to be so clemently dealt with, and we could offer nothing to Jehovah as a return for His goodness. But merit of ours is not needed, for the reason and motive of His generosity "*the Shepherd*" finds in Himself altogether; and if we are "restored," it is for "*His own Name's sake.*" In faithfulness to His own character, as expressed by His "Name;" in honour to His own "Name" as expressive of His character, "*the Shepherd*" will ever lead the sheep forward in the paths of truth. And David will be quickened into new life and spirituality, so that "*the Name*" of Jesus may be set very high.

Do not, then, believer, lay thy account with falling; nor remain thou at ease if cold, thinking that there is no help for it. Ah! "*the Shepherd's Name*" is bound up in thy advancement, and when thou leanest on Him, thou shalt abide in holiness. How little of Christ's strength hast thou taken up! how little

Digitized by Google

of His beauty dost thou reflect! but know His "*Name and thy soul shall be restored,*" for He delights in blessing thee, that He may glorify Himself. For *our* sake will go but little way in procuring what we want; but for "*Thy Name's sake*" is the divine talisman that will open heaven. "For *Thy Name's sake,* pardon!" "For *Thy Name,* lead me!" "Through *Thy Name* we will tread down our foes!" "Help us, O God of salvation, for the glory of *Thy Name!*" and, "Purge away our sins for *Thy Name's sake!*" "Do Thou for me, O Lord, for *Thy Name's sake!*" "Not unto us, but unto *Thy Name* give glory!" Ah! it is thus we are to plead; and the argument that will never fail is, "Be Thou exalted, O Lord!" Cry, Let *my* name be honoured! and our shaft will reach no height; but cry, "Magnify *Thy* Name, O Jehovah!" and all we desire is given. "*Thy Name's sake*" causes even the sun to stand still, and the moon to tarry.

David had seen his flock passing through a narrow defile, where precipitous rocks lowered on every side; and there were pitfalls and caverns, and wild beasts and robbers, and blinding rain and angry thunder, and the clouds arched into midnight overhead. "*They walked through a valley,*" and there seemed no opening in the dismal vista. Yet was not the most timid sheep timid. At its side, or marching before, it saw "*the shepherd,*" with his crook in the one hand to pull up those who might fall, his club in the other hand to fray away the wolf or the lion; "*and it feared no evil,*" but was comforted. For a moment it was appalled and shook as it entered the ravine; but it drew the closer to "*the shepherd,*" and went bravely forward. "*His rod and his staff*" quelled all alarm.

But David himself had been in like circumstances, and had known the same feelings when in the labyrinths of trial. *He had walked* "*through the valley of death,*" when sickness lay upon him, or his life ebbed away. He was sure that his days were gone, and he could hear the gates of eternity opening. It was a solemn instant, and longer than an instant; for when the Psalmist says "*I walk,*" it suggests that he had tossed for a while upon the couch of illness, and faced "*the last enemy*" for many a disquieted night; "*yet he feared no evil.*" Nature might shrink, but David was not unhinged. He was apprehensive of the shock which would rend the tie that had so pleasantly bound soul and body, but he grew not pale. "*He* "*feared,*" but he "*feared no evil*" Disease might assail, and "the king of terrors" might vanquish, but he was tranquil; for amid the gloom he heard the voice of "*the Shepherd,*" and in His right hand was "*the rod,*" in His left "*the staff*"—the crook

Digitized by Google

for the feeble sheep, the club for the furious lion. Oh! the sound of that voice, the voice of Jesus; oh! the sight of these weapons, the weapons of Jesus, "*comforted*" the Psalmist. But, at the same time, he drew near his "*Shepherd.*" He felt that Shepherd and sheep were together, that they were one, and he cried again, "*My fear is away; my consolation overflows; for Thou art not near me, but with me.*" It is a dark and lonely hour when David goes into "*the valley of death;*" but Jesus is at hand to lift him up with His crook, should he stumble; with His club will He drive the devil away, should that adversary hasten to bite his heels, And this is the reason he is so unfearing in "*the valley,*" where hearts bold as his have been wont to fail.

Beloved, "*the same valley*" as David passed into and through awaits us; but no more than he let us be "*afraid of evil.*" Health is leaving thee; life is beating low in thy pulse; it is thy last breath they hear thee drawing. Nay, thine eye is shut; the work of "*death*" is finished; thou art "*in the valley,*" and no one is with thee there.

No one! Ah! no one save "*thy Shepherd;*" but He is "*with thee.*" Jesus is nearer than ever; and His "*rod*" of love is in this hand, His "*staff*" of power in that: "*fear not, but be comforted.*" Is it a long journey through the defile, in thy case? Yes; "*thou walkest,*" and thy progress to the end is slow indeed. The wound of the dart is fatal, but the poison lingers ere it does its work. Nevertheless, keep by "*the Shepherd's side;*" lie down on His bosom; and even amid the convulsions of the last struggle thou wilt begin the song thou art to sing in heaven.

"*The valley*" spoken of in the psalm is one thing, and "*the shadow*" is another. The sheep passes through the dark ravine, and beyond it he emerges into a quiet shelter, where the light of the sun is dim, but where, too, there is nothing to hurt. We always associate "*shadow*" with darkness and stumbling and foes; but it also is used to signify a protection and a covering, where there is for a season concealment and security. Thus we read, "under the shadow of my roof," "the shadow of Thy wings," "the shadow of the Almighty," "a shadow from the heat," "the shadow of a great rock," "the shadow of mine hand," "under His shadow shall we live," and in all these places it means a defence for a time until the sun fully rises. But this is its import in our psalm; and if "*the valley*" points to the grave of the body, "*the shadow*" denotes the habitation of the soul. "*The valley*" is death in its darkness, as mingling us with the dust; "*the shadow*" is

Digitized by Google

death as keeping us until the resurrection. "*The valley*" is the tomb; "*the shadow*" is Hades. "*The valley*" is a dungeon where night reigns, and the sun cannot enter; "*the shadow*" is a tabernacle where the rays of the dawn can be descried, but where it is twilight for a time—a long time.

And is it not to this state—that state which is not death, yet is death; which is not life, yet is life—is it not to the state of the disembodied, safely taken to their wondrous mansion, which is not earth, yet not heaven either, there to be kept until the archangel's trumpet pierce the sepulchres of all the saints, that reference is made in such passages as these?—"I go to a land of darkness, and of the shadow of death; a land of gloom, of the shadow of death, which shineth like the darkness;" "He discovereth deep things out of the darkness, and bringeth to the light the shadow of death;" "Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?" "He turneth the shadow of death into the morning."

This was "*the shadow*" David realised, yet was not afraid, because even amid its dusk Christ would be near, and sweetly gladden him. No one had ever been in Hades and come back to tell about it. No one could form an idea of Hades, where the spirits of the just dwell waiting "the first resurrection;" but the Psalmist is not troubled in mind, and left disconsolate; but as in "*the valley*" Jesus was "*with him*," so he is sure that same Jesus will be "*with him*" in "*the shadow*." Jesus upholds in death; Jesus keeps watch over the grave; and Jesus will irradiate Sheol with the lustre of His presence.

Let the believer, then, rejoice and sing, "Yea, though *I walk through the valley of death*, I will not fear; and though I tarry amid '*the shadow*,' *I will not fear:* for Jesus is ever with me, and a present Jesus is all that my heart would wish." Nay, but since David's psalm was written, Jesus has Himself been "*in the shadow*." Jesus went from the cross to Paradise, and showed Himself to the disembodied there. With a peculiar accent, therefore, may we exclaim, "I will fear no evil when I pass through '*the valley*,' within the doors of '*the shadow*;' for my Forerunner has been there, and as surely as He has prepared for me a throne in the kingdom, He has made ready for me a mansion in Hades."

We are told by David, in 2 Sam. xvii. 28, that when he fled on one occasion before his enemies, Barzillia "brought carpets, and dishes, and earthen vessels, and wheat, and barley, and flour, and corn, and beans, and lentiles, and pulse, and honey, and butter, and sheep, and cheese of kine for him and the

Digitized by Google

people; for they said they are hungry, and weary, and thirsty in the wilderness;" and it may be that David remembered this scene, when he goes on to say at the 5th verse of our psalm, "*Thou preparest a table in the presence of mine enemies: Thou anointest my head; my cup runneth over.*"

Undoubtedly, however, when we take these words in connection with the previous verse, where the Psalmist would bid us follow him from earth unto the world unseen, they are intended to inform us of what he shall one day enjoy, far beyond the reach of enmity, or want, or change, in the millennial kingdom. David is no more in the tomb, neither in Hades; his body has been quickened, and his soul is united to it. But "*the Shepherd*" is still at hand, and more generous than ever. He puts a crown of honour on His servant, and pours gladness into his soul. "*Enemies*" may accuse, and threaten, and assail; but Satan is rebuked and cast out; he is bound and hid in darkness; the ransomed are saved for ever, and exalted exceedingly. "*A table*" is spread by the Lamb for His bride, and around it the saints recline amidst overflowing plenty—their love-travail all forgotten. "*Their head, too, is anointed; and with this oil are they set apart as royal priests.*" Once they were saints only, but now they are consecrated to a noble office, and are kings and priests to God.

This is the blessedness of the millennial days, and it is real, grand, and enduring. It was all depressing gloom once, but it is all festive lustre now; and the cup of gladness and the crown of glory are ours, in room of the sullen grave, and inexhorable death, abolished for ever! "*Our cup*" is now up to the brim, and more, "*it runneth over*"! Ever and again shall we be emptying it, yet ever and again shall we dip it anew into "the rivers of pleasure," and so "*it runneth over*" still. Our felicity is complete; yet is it always rising, and never shall it end. Nay, the joy that is lavished upon us we shall send abroad and diffuse. "*Our cup runs over*" on all around us in the kingdom of the saints; and the blessedness of one is the blessedness of all.

"*Our table is spread in sight of them who are our foes;*" and at the close of the age, fain will they be to scatter us in their fury, and leave us void of all blessedness and hope. But they cannot succeed. Jerusalem shall be encompassed with armies, and a storm shall burst upon Zion. But "*the table*" shall not be overthrown, neither the wine split from "*the cup;*" "but my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Look upon Zion, the city of our solemnities: thine eye shall see Jerusalem a quiet habi-

Digitized by Google

tation, a tabernacle that shall not be taken down; not one of the stakes thereof shall be removed for ever, and none of the cords thereof shall be broken. But there the Lord in His glory will be unto us a place of rivers and streams. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us." "Satan shall be loosed out of his prison, and shall go out to deceive the nations; but he is cast into the lake of fire." "And I heard a great voice out of heaven, saying, Behold! the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God."

David is now in a world where the curse is not seen, and all the fulness of joy is his. He now is living the life that shall never die, in fellowship with all "the nations of the saved;" but stretching his eye beyond even millennial years, and descrying all that shall be unfolded in the "everlasting ages," he sings, "*Goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever.*" It is "*life*" on the other side of the grave and Hades: it is "life" beyond the period of millennial gladness: it is "life" in the realms of glory—in the kingdom of the Father—and which shall never undergo a change or come to a pause: it is this "life" the Psalmist must be viewed as having entered upon; and he exults in the hope of honour and bliss that shall never fade. He is no stranger in the heavenly courts, but his Father's "*house*" throws open its gates to receive him, and there he shall "*dwell*" so long as God exists, basking in the sweetest radiance of "*goodness and mercy.*"

But this hope is *ours*—the hope of blessedness and dominion and glory in presence of the Lamb, and in fellowship with the ransomed, when earth and seas have fled, and all things are new. Oh, sweet, indeed, to look up and see the majestic dome of "*God's house*" over our head; whilst, as angels, "*Goodness and Mercy*" are walking at our side! But how vastly is this joy enhanced when I know that it is "*for all the days of my life—yea, for ever*"*!* Tell me that an hour will come when "*the house*" of my rest shall fall, and my song is turned into silence! Tell me that one day the trees of Paradise shall cast their leaves, and Paradise is Paradise no more! This, however, shall not be. "*My life,*" "*all days,*" "*for ever,*" secure me against the risk, the thought, the possibility of mutation. The stream of "goodness" which issues from the throne shall run through all the ages to come; the sunshine of "*mercy*" which irradiates my lot shall never be darkened; the walls of my "*mansion,*" so magnificent, shall be superior to decay; and

Digitized by Google

"*all the days of my immortality*" I shall dwell in "*the house of Jehovah,*" to behold and enjoy and serve Him with His unfallen hosts.

This Psalm of Assurance we now leave with them who know the Lord, and never let them suffer the notes of its music to die upon their ear. Let us hope as David, as well as believe, and rejoice from day to day. Let us walk like David, and allow no hindrances to impede our swiftness. It is only "a little while" till we shall be translated from Baca, where our tears ever wet the cheek, to Hermon, where we shall put on our robes of transfiguration.

Unsaved ones should give heed, and obey the loving "*Shepherd,*" and fall at His feet; for He cries, "Lost sheep, come and share my fold and pasture with all the flock!" Had a lost soul cried out to God, "O God, return to me!" *that* would not have been surprising. But in the sinner's case it is not the sheep which bleats after "the Shepherd;" it is "the Shepherd" who longs for the sheep. And what a heart this reveals in God! what a view it gives us of Christ! "God in Christ" can have no rest nor joy save in bringing home those who have lost their way. What love, and what vehemence in this love! God does not merely cry "Return!" but "Return, return!" and you could almost think that He had fallen on His knees, whilst His eyes are weeping.

And what does He require ere He takes us back? Does He say, Keep my law, and then look me in the face? Does He say, Pay what thou art owing ere thou comest into my presence? Does He say, Get into the way of righteousness first, if thou expectest goodwill at my hand? No; He simply says, There is "the Fold," and the Door is open; "return," and enter in! "Return," and that is all I ask. "Return," and thou hast nothing more to do. Rebel! return, the King is waiting. Sinner! return, the Law is magnified. Debtor! return, thy debt is paid. Man! the gate of Salvation stands wide open as God can throw it, return, return!

Return! then, let every one, and be saved. Return! and mingle with "the sheep." Return! and know what "a Shepherd" Jesus is. Return! and "dwell in the house of the Lord for ever"!

Digitized by Google

Notes on Scripture.

Isaiah lxv. 17.

THIS passage carries us forward to Rev. xxi. 5, "Behold, I make all things new;" and backward to chap. xliii. 19, "Behold, I do [or make] a new thing."* In these three passages Christ is the speaker, and the things spoken of are the same, the glory of the new creation. They are prefaced also by the same word or note of admiration, "behold," as if the thing pointed to were specially worth of our attention. What a rebuke to the prophetical ignorance of our day, and the unwillingness shown by Christians to consider the subject of the renovation or restitution of all things! God's finger has been pointing for 2600 years to the new earth and new heavens, and yet hardly one in ten thousand condescends to regard or will acknowledge the subject to be worthy of the study of a spiritual man. It is carnal, it is carnal, say they. But if it be so, what means the steady pointing of the finger of God to it for so many ages?

The work to be done is a glorious one. "It becomes [is worthy of ἔπρεπε] Him for whom are all things, and by whom are all things" (Heb. ii. 10). It is quite in keeping with His work of regeneration in the soul and of resurrection for the body. Regeneration, resurrection, restitution, are kindred words, relating to kindred subjects, or rather to the three kindred parts of one great subject; and all the three linked with or growing out of redemption; for regeneration is the result of the redemption of the soul, resurrection is the accomplishment of the redemption of the body, and restitution is the carrying out of the redemption of the earth. In all three we see "the redemption of the purchased possession" (Eph. i. 34); and of that threefold redemption we have what the apostle calls the "earnest"—the "earnest of the inheritance" —in the present "seal" of "the Holy Spirit of promise."

Christ is the *new Creator*, as He was the *Creator* of all things. Creation and new creation are both His work. Yet in one view the Father is the Creator, yet it is through the Son that He creates, and through the Son that He new creates. He "who *created* all things by Jesus Christ" (Eph. iii. 9), also *new creates* all things by Jesus Christ. The work done is *divine* work; divine in its nature, and wrought by a divine hand. No power short of that made all things at the first can make all things new. God claims this as specially His work; not the work of man; nor the result of certain natural laws; nor the consummation of some progressive and ascending instinct, inherent in creation, by means of which all things in matter as well as mind are gradually tending upward. All natural laws and processes work in circles, bringing round things to the same point, in shorter or longer spaces; they are not charged with any principle of indefinite progression. Progression within certain limits they all indicate or bring about; but they do not rise high enough, nor do they contain sufficient power to effect "a new creation" in any department, whether of mind or body. The new creation, whether of man or of his earth, is wholly a divine work: "Behold, I create new heavens, and a new earth."

* The Heb. is, "Behold, I make a new thing;" and the Septuagint gives ἰδοὺ ἐγὼ ποιῶ καινὰ, corresponding with Rev. xxi. 5.

Digitized by Google

There is, then, to be a new creation. This must of course mean that that which God created at first is to be created anew. This world of ours has grown old, and become evil. It is broken, and needs to be repaired. It is defiled, and needs to be cleansed. It is in ruins, and requires to be rebuilt.

Watch!

It is to be with the second coming as it was with the first nearly nineteen centuries since. There were several stages of that event embraced by the prophets of the Old Testament Scriptures under the comprehensive expression, "His coming," or its equivalent. Thus, His appearance as the infant Jesus—the child (Isa. vii. 14; ix. 6; Mic. v. 2), His sorrowful life and wondrous manifestation of miraculous power (Isa. liii. 2, 3; lxi. 1–3; xxxv. 4–6), His humiliating, tragic death (Isa. liii. 4–12)—in short, His nativity and all that transpired between it and the completing act of man's redemption, as He ascended into heaven as our Great High Priest, are spoken of as the coming of the Deliverer, "the star that was to come out of Jacob" (Num. xxiv. 17). These constitute several stages of the one grand event. So in regard to His second advent, all that is to transpire from the first stage onward to the great consummation, the full establishment of His kingdom at His visible appearance to a startled, unbelieving world, is spoken of as "the day of the Lord," the second coming of Christ.

How long the interval will be between the stages is nowhere revealed. It will, however, we are satisfied, be sufficient for the fulfilment of all the predictions in reference to events which are to occur before the binding of Satan and the establishment of millennial blessedness. It is for this first stage, which may come "at any moment," we are directed to be watching.

But is all this consistent with the assurance of St Paul, 2 Thess. ii. 1, where it is stated that the day of the Lord will not come until a sad defection shall take place, and until Antichrist shall be developed? If, indeed, the apostle means to affirm that the second advent of the Saviour can in no proper sense take place until these things shall occur, then, truly, we must admit the fallacy of our position, although we should then be constrained to confess that the passage militates most decidedly, so far as we can perceive, against the Redeemer's oft-repeated injunction, and the apostle's own teaching, to be in constant readiness for the coming of the Lord, not knowing "at what hour" it may be. But we do not feel that the passage shuts us up to such a conclusion.

It appears that the Thessalonians had in some way been led to think that the promised coming of Christ had *already taken place*. The thought was distressing, as they had been taught to anticipate the fruition of ardent hopes of blessedness at His advent. This mistake, so fatal to their fondest expectations, the apostle undertakes to correct. The rendering in our common version would seem, however, to be the correction of a belief that that great day of the Lord might soon arrive. He exhorts the Thessalonian Christians not to be shaken in mind nor troubled, "as that the day of Christ is *at hand*." So reads our translation; whereas the original word "*enesteken*" really means "*is come*," has already passed. The writer would have his readers to understand that their fears were groundless. The glorious event was yet to be anticipated. He proceeds to state that that day would not come until a certain apostasy—"a falling away" should occur, nor before the revelation of

the "man of sin," the "son of perdition," the Antichrist. Just what that apostasy may be, it is not our purpose to attempt to show. We are, however, led sometimes to inquire whether we may not find, in the present condition of the nominal Church, something fearfully ominous of it. But however this may be, it was something in the mind of the apostle which was to transpire before the eventful day of Christ's predicted coming. So also the son of perdition was to be revealed. That this is Antichrist, that fearful one to whom so frequent allusion is made in the Scriptures, and who is to be a man fully developed in his dreadful satanic character, we do not question. This "man of sin" is to be destroyed with the brightness of the Saviour's coming. And this will be at the catastrophe spoken of in the previous chapter, when "the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God;" a scene most graphically described by St John in the 19th chapter of the Revelation, where the signal overthrow of the beast and his confederate host, and their being cast into "the lake of fire," are fully revealed as taking place when the King of kings and Lord of lords shall come to destroy His foes, and to inaugurate His reign which immediately follows.

Zechariah also, with startling emphasis, assures us of the same fact in the 14th chapter of his prophecy, when all nations shall be gathered against Jerusalem to battle. "Then shall the Lord go forth with all the saints, and fight against these nations. . . . And the Lord shall be King over all the earth; in that day shall there be one Lord and His name one."

These and other passages refer, we say, to the same periods, and to the same grand display of divine judgment at the second coming of our Lord. But at what stage of that coming are we to expect it? Certainly not as that which we are to feel may occur "at any hour," for the conditions and predicted preliminaries of that wondrous exhibition of power and of retributive justice are not so fulfilled that we can work for it as probably or as possibly immediately impending.

There is then a stage of the Saviour's coming, for which we are to be in a state of constant readiness, for which we are to watch and long, other than that when He shall come in the clouds of heaven and with fearful avenging fire. It is that state to which we have referred, when the Lord will reveal Himself to His watching and expectant saints; coming "as a thief in the night," secretly, silently, and, as it were, stealthily, to a slumbering world. Subsequent to that, all the predicted conditions preliminary to the grand, outward, public manifestation of Himself "*with* His saints" will be met; among which will be the "falling away," and the full development of Antichrist, from whose dreadful persecutions the already-translated saints will be free, and who, with all associated with him, will experience the exterminating judgments of the Lord. We see not how, on any other view, a harmonious, consistent interpretation of the Word of God, touching these grand events, can be secured.

God is carrying forward His grand designs, and preparing the way for the glorious consummation, the realisation of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13). When the Redeemer was here on earth, He offered His "kingdom" to the Jews. They indignantly and persistently rejected it, until He was constrained to say, "*Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.*" To what *nation* did the Saviour refer? Was it one known to

Digitized by Google

the divisions of earth? Was it one which may be designated by geographical boundaries or discovered by modern explorers? Is it one marked by peculiar social and political characteristics of this world? It is rather, we feel satisfied, a nation devised of God in the councils of eternity, in view of the redemption of our blessed Lord. The "nation" consists of God's "elected," "chosen" ones, embracing every regenerated soul, from the first of Adam's race to the last that shall feel the power of regenerating grace up to the close of this "age" or dispensation. They are the "elect," "the saints of God." To them it is "the Father's good pleasure to give the *kingdom.*" "*The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High,*" "*the elect, according to the foreknowledge of God,*" "*chosen in Christ before the foundation of the world.*" (Luke xii. 32 ; Dan. vii. 27 ; 1 Pet. i. 2 ; Eph. i. 4).

These constitute the "*chosen generation,*" the chosen (*genos*) nation, to whom the kingdom is to be given. "*Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name*" (Acts xv. 14). This nation, this people, this chosen number, the Lord has been gathering, and is still gathering, by His grace out of the nations of the earth, and when all shall be reached and brought by regeneration to a knowledge of Christ, the kingdom will be established by the coming of our Lord. "And He shall send His angels, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 31). Every soul converted at home or in foreign lands, is hastening on the glorious result as it is ; thus the Lord is taking out from among the "nations" a "people" for Himself. This is done by that proclamation of the gospel of the kingdom which is to constitute the predicted "witness to the nations" (Matt xxiv. 14). And for this end we are directed to pray "Thy kingdom come." That kingdom will come, we repeat, when the "nation" to whom it is to be "given" is ready to receive it. That is, when the number of God's chosen ones shall be completed, and this can be known but to Him alone. It may be very near at hand.

In anticipation of the full consummation of the purposes of Jehovah touching our sinful race, we are to be ever watchful for the first stage of the Lord's coming, the private revelation of Himself to His waiting ones.

And now we recur to our inquiry, Which will our professed teachers have us to abandon, the hope of a millennium, or the injunction to watch for the Saviour's coming? As a personal matter I do not see how I am to *watch,* in the spirit of the Saviour's repeated command, and in that of the no less repeated exhortations of His inspired apostles, if 360,000, or if 1000 years are to pass before the event for which I am to wait and watch can come, or if any predicted events are yet to transpire. If these injunctions have no special significance ; if they do not teach us that the coming of Christ is an event which may be immediately at hand, for aught we know to the contrary, and which, should it occur, must not take us "by surprise," then I feel myself afloat on a sea of uncertainty, not knowing what to believe. On which horn of the dilemma, I again inquire, shall I cast myself? I *must* believe in a millennium, for of such a period of coming blessedness the Scriptures are full of assurances. I *must* as fully believe in the coming of my Lord before that event, and to inaugurate it ; for I am directed to watch for it as a coming, the precise time of which I know not, but which may come at any hour. "Take ye heed, watch and pray, for ye know not when the

Digitized by Google

time is;" "Watch, therefore, for ye know not what hour your Lord doth come. Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh" (Matt. xiii. 33; xxiv. 42–44).

What we believe to be the proper understanding of the Word of God fully harmonises the duty and the hope of the Christian. I close with the words of J. C. Ryle: "Any view of prophecy which destroys the possibility of the second coming being sudden, whether by imposing a vast number of events as yet to happen, or by placing the millennium between ourselves and the advent, any such view appears to my mind to carry with it a fatal defect."—H. A. R., *in the Prophetic Times.*

The Four Kingdoms and the Fifth.

"In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed. Then he wrote the dream, and told the sum of the matters."—Daniel vii. 1.

The word of the prophet is the word of God. By prophecy the Lord demonstrates His sway over all the world. He challenges pretenders, saying, "Let them bring forth, and show us what shall happen; things that are to come hereafter, that we may know that ye are gods" (Isa. xli. 22, 23). That which He demands of others in proof of their deity, the Lord manifests for Himself by the words of His prophets, and especially in the Book of Daniel.

When the former things *have* come to pass, we know the prophecy is from God, and that the latter things will spring forth in their season Isa. xlii. 9).

The successive empires of this world from the days of Daniel the prophet to the end of time, are symbolised by four wild beasts of ferocious character, the lion, the bear, the leopard, and the fourth beast nameless, yet most terrible in teeth of iron, in stamping feet, and head with ten horns. These four came up in the vision successively; and ruled temporally, until the fifth came, WHICH IS THE PROMISED KINGDOM OF GOD TO COME. For, in the end of the fourth kingdom which now is, "the judgment was set, and the books were opened; and the beast was slain, and his body destroyed and given to the burning flame" (Dan. vii. 10, 11).

Difficulties are encountered on every hand in the interpretation of so grand a vision of the course of empire on this earth from the reign of the Assyrian, to the everlasting kingdom of Christ and of the saints. But from Irenæus in the second century to this day, the learned, with extraordinary unanimity, have agreed that the four kings of the vision are the Assyrian, the Persian, the Greek, and the Latin Empires, all which continue to possess the earth; and the fourth, the Latin, must rule in one form or another, with great power, "till the judgment shall sit, and they shall take away his dominion [of the last horn], to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 26, 27). Thus the prophecy unfolds the links in the chain of this world's empire from Babylon to the everlasting kingdom of the Son of man and of the saints (Dan. vii. 13, 14). The former things are come to pass, and the latter things spring forth in their seasons.

The same course of empire is foreshadowed in Daniel's interpretation

Digitized by Google

of Nebuchadnezzar's dream. The four kingdoms, of gold, silver, brass, and iron, constitute the image, down to the feet and toes, which are iron mixed with potter's clay. The prophet said: "Thou, O king, art this head of gold. And after thee shall arise another kingdom inferior to thee, and another, a third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron. And in the days of these kings shall the God of heaven set up a kingdom which shall *never* be destroyed. It shall break in pieces and consume all these kingdoms; and it shall stand for ever" (Dan. ii. 37–44). The first three dynasties ruled, each one about three hundred years. The fourth has ruled about two thousand years, and accordingly the fifth kingdom is next expected, which shall stand for ever. The former things are come to pass into the fourth kingdom. The latter will come to pass in the fifth and eternal kingdom.

Our lot being cast in the fourth kingdom, and our hope being in the fifth, we prepare for its coming. For the prophecy having been fulfilled in the preceding kingdoms, it will be also in the everlasting kingdom to come.

The symbol of the fourth empire comes in the vision to have ten horns, and in the image ten toes. These were understood in the Church of the first *four* centuries, to signify the division of the Latin empire into ten kingdoms; and in the *fifth* century the Latin empire was so divided, and the kingdoms remain to this day. Not ten remain, neither ought they, according to the prophecy. For the original division was in the vision broken by the rise of a small and singular kingdom among the ten, which uprooted three. So the present number is eight: a number easily counted on the head and face of the Latin empire to day. Britain, Spain, Portugal, France, Austria, Germany, Italy, and Papacy last of all.

The prophet in the vision asks an explanation of the ten horns, "and of the other which came up last and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Thus he said: "The ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them, diverse from the first, and he shall subdue three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom under the whole heaven shall be given to the people of the saints of the Most High" (Dan. vii. 20–27).*

* History records the names and acts of the four dominions which have succeeded each other since the prophet Daniel in the government of the civilised world, the last of which is the Latin, of which in the fifth century the fragments were commonly called the ten kingdoms. Some three hundred years after the disruption of the Latin empire, another power arose diverse from the first ten, having a small territory, a great voice, and a stout look. The same power exalted itself, and still prevails, and according to the apostles and prophets, must endure until the Ancient of days in the judgment shall give the kingdom of the regenerate earth to the saints of the Most High, which shall stand for ever.

Digitized by Google

These former things foretold by Daniel the prophet have come to pass before all eyes, whereby we may know that the God of the prophet Daniel is the living God, whose word does not return unto Him void. He accomplishes what He has spoken, and will accomplish it to the very end in the fifth and final kingdom, "when all dominions shall serve and obey Him." The prophecy contains nothing to define the length of the periods of either of the four kingdoms; but whatever may be their times, they follow each other in consecutive order. And the fifth, which is the kingdom of God, succeeds the fourth, and itself has no successor. As it is written of the end of the four kingdoms: "Behold, one like the Son of man came with the clouds of heaven. And there was given Him a kingdom that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 13, 14). So the prophet himself interprets his prophecy.

Not two everlasting kingdoms are foretold and promised to come on the earth, but *one*; the same which John Baptist and our Lord preached at hand. The kingdom foretold by the prophets is the same preached and prayed for in the gospel, and revealed in the Apocalypse, where the manner of its coming with the King of kings at the head of the armies of heaven, is set forth, as also in Jude 14 and Matt. xxv. 31. This great event, followed by the new heavens and a new earth, is preceded by the overthrow of "Babylon the Great," the woman whose name written on her forehead is "Mystery, the mother of harlots, and abominations of the earth." The Scripture saith, "The woman which thou sawest is that great city which reigneth over the kings of the earth" (Rev. xvii. 5, 18). The Latin city alone reigned then, and has for many centuries since reigned over the kings of the earth—the self-styled "Eternal City," the capital of the fourth kingdom of the prophecy. The type of the fourth kingdom, "the beast was slain and his body destroyed and given to the burning flame" (Dan. vii. 11). Also the harlot city, which reigneth over the kings of the earth, "she shall be utterly burned with fire, for strong is the Lord God who judgeth her" (Rev. xviii. 8, xvii. 15–18).

The fourth kingdom and the seat of its power are the Latin polity, remarkable in its career, noted in history, and fearful in its end, as noted by the prophet. And the everlasting kingdom foretold in the prophets, for the inheritance of the Son of David, follows alike on the fourth kingdom of Daniel, "destroyed and given to the burning flame," and on the overthrow of "that great city which reigneth over the kings of the earth." The burning occurs also, according to Paul the apostle, "when the Lord Jesus Christ shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," especially on "that Wicked, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming," "to be glorified in His saints, and to be admired in all them that believe in that day" (2 Thess. i. 7–10, ii. 8). Also, according to Peter, this burning shall occur "in the day of judgment and perdition of ungodly men, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up" (2 Pet. iii. 7, 10, 12). What the Lord has spoken by Daniel the prophet, and by the apostles Peter, Paul, and John, He will do, terrible to humanity though it be.

Both Peter and the Apocalypse agree with Isa. lxv. 17 and lxvi. 7–9,

Digitized by Google

in testimony to the coming of the new creation, with the resurrection from the dead unto new heavens and a new earth upon the dissolution of the present creation; Peter saying, "We according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13); and the Apocalypse saying, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away" (Rev. xxi. 1). "They shall perish," saith the apostle to the Hebrews; "but thou remainest; and they shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed" (Heb. i. 11, 12). The flames which burn the body of the fourth beast and its capital, with the heavens and earth, are accompanied by the coming of the Son of man "the second time without sin unto salvation" (Heb. ix. 28), and are followed by His everlasting kingdom and throne over all nations and languages "under the whole heaven." As there is but one Son of man whose kingdom is to come on the earth, it can be none other than that we preach and pray for to come, as Jesus taught and commanded His apostles. Objections can be raised to this interpretation, but they are feeble compared to those which rise up against every other. It is not only in harmony with the Scriptures already quoted, but with the whole economy of God in this creation, as noted in the Scripture of truth.

In the First Epistle to the Thessalonians, fourth chapter, and in the first chapter of the Second Epistle, the apostles Paul, Silvanus, and Timothy foretell the coming of the Lord from heaven together with the resurrection from the dead, and the righteous judgment of God on the wicked in their "everlasting destruction from the presence of the Lord," while the saints shall be glorified with Him. The language is most earnest and solemn, and so impressive that some among the Thessalonians were led to suppose the day of the Lord *had already come*, ἐνέστηκεν, while they were not of the number to inherit the kingdom. The apostle in the second chapter reassures them, saying, "For the day of Christ shall not come," except there first come an apostasy, and that man of sin be revealed, the son of perdition. "Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that He might be revealed in His time. For the mystery of iniquity doth already work: only He who now letteth will let, until he be taken out of the way, and then shall that Wicked be revealed, whom the Lord shall consume" (2 Thess. ii. 2-8).

This view of the holy prophecies of Daniel, Paul, Peter, and John harmonises with the whole economy of God, as revealed in the Bible, the two dispensations, one of time, the other of eternity. The seed of the woman was promised to bruise or to crush the serpent's head (Gen. iii. 15). To Abraham it was said, "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). To David it was said, "I will set up thy seed after thee, and I will establish the throne of His kingdom for ever" (2 Sam. vii. 12, 13). Unto His anointed, God said, "Thou art my Son; I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Ps. ii. 6). And to the blessed Virgin it was said, "Thou shalt bring forth a son, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke i. 32). These and many similar promises a child can understand of Jesus, and a man must know that they remain to be fulfilled, and will yet be fulfilled in their appointed time. And also that "the Son of God was manifested that He might

Digitized by Google

destroy the works of the devil" (1 John iii. 8), "that through death He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14). A child can see that death, a work of the devil, is still active; and a man may see that the devil is not destroyed, although it is written that "the God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). All the nations of the earth have never yet been blessed as promised to Abraham, nor has Christ received the uttermost parts of the earth for His possession; neither does the Son of the Virgin sit upon the throne of His father David, nor does all flesh see the salvation of God. Far from it; three-fourths of the earth's population are to this day heathen, and not one-eighth pretend to obey His laws. But surely our God is able to keep His promises. These prophecies will be fulfilled, heaping measure and running over, in the day of the Lord Jesus, when the stone out of the mountain shall break the image of the nations to dust, "and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey JESUS" (Dan. vii. 13, 27).

Thus the ever-blessed God shows from the beginning what shall come to pass hereafter, that the believer may prepare for it. And He brings to pass before the eyes of all nations, in the current history of the world, enough of the prophecies already fulfilled in the four kingdoms, to demonstrate that He rules, and will in His time fully accomplish all that He has spoken of the fifth. He will make restitution of all things better than before. He will, indeed, make all things new, rescued from Satan, from the curse and from death. "And having made peace by the blood of His cross" (Col. i. 20), He will "put all things in subjection under His feet" (Heb. ii. 8; 1 Cor. xv. 27). "That at the name of Jesus every knee should bow, of things in heaven, of things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10). Such is the fifth kingdom of Daniel the prophet, and such is the grand consummation of the first promise and of all the promises. Daniel is a true prophet. The fourth kingdom of his vision and of the king's dream will end with the times of the Gentiles, and "in the dispensation of the fulness of times" will come the fifth or the kingdom of the saints, when the last "trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 22), with great voices in heaven saying, "The kingdom of this world is become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15).

This is the fifth kingdom of the prophet Daniel, preached in the gospel and prayed for to come in all the Churches, "Thy kingdom come, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—HENRY DANA WARD, in the *Prophetic Times.*

Redemption.

THE gospel, in its general and most comprehensive sense, is the revelation of the purpose of God to accomplish the redemption of the world from the power and dominion of Satan. It is furthermore a declaration of the self-sufficiency of God to maintain the immutability of His

Digitized by Google

counsels, and the integrity of His government; and of the power of God, and of the wisdom of God, to bestow grace on fallen man, and to save them that believe. From its first announcement in Eden, it involved the idea of a mediator, through whom this purpose should be made efficacious unto salvation, and judgment should be meted out on man's destroyer. It is, therefore, the sum of all the promises and covenants which God has ever confirmed to man, whereby the exceeding riches of His grace and His boundless love are made known, as motives to influence the heart of humanity; while His own divine sovereignty shines resplendent over all as the "I Will Be that I Will Be."

The *cause* or *occasion* of redemption lies in the defection of the creature; and its *necessity* in the immutability of the Godhead. It had its foundation in the Fall, and will attain its completion in the times of the restitution of all things. God determines the time, manner, and end of this work; man determines his relation, in some degree and after some manner, to the purpose and work in which God is now acting. The work is, therefore, progressive in its nature, depending upon the successive revelations of the divine purpose, and their adaptation as means to an end. Because of present incompleteness, its ultimate triumph can only be apprehended by faith, which, therefore, is ever "the substance of things hoped for," whether it has its foundation in the inspired Scriptures or is otherwise derived.

That this work tends to completion, to the mind of a believer, is already made manifest by that which has been done, and is now doing, while its ultimate triumph constitutes the theme of inspired song, and is the burden of all prophecy. The whole purpose and plan is comprehended within the promises God made to the fathers, and the covenants He instituted, and has confirmed to us by the mission of His Son. When viewed in their order and proper relation, there is a divine sequence in their enunciation alike indicative of the wisdom, power, goodness, and grace of God. They have reference to a *land*, both as an inheritance and a place for judgment; and imbosom a *law*, or rule of administration, whereby it should be held for the honour of God, and provide a *king* to administer justice and equity. All these are embraced in the covenant which God confirmed to Abraham and his seed; to the congregation of Israel by His servant Moses; and to David and his house, concerning the throne and the kingdom. But when Christ came, the inheritance had failed because of unbelief, and the land was held by others; the law had failed because of transgression, and had no proper jurisdiction; the kingdom had failed because the king was deposed; and the king had failed because his throne was taken away, so that as "the Son of man He had not where to lay His head." He came at the time appointed of the Father, and He came to His own, but they received Him not. He further claimed to be a king; but His kingdom is not of this world, and hence in the sermon on the mount He referred to it as future: "Not every one who saith to me Lord, Lord, will enter into the kingdom of heaven" (Matt. vii. 21). "And in *that day* many will say, Lord, Lord, have we not prophesied in Thy name?" And further, our Lord directed the hopes of His immediate disciples onward to the REGENERATION: "When the Son of man shall sit on the throne of His glory, ye also who have followed me, shall sit on thrones, judging the twelve tribes of Israel" (Matt. xix. 28). "As my Father hath ordained for me a kingdom; so also I ordain for you, that ye shall eat and drink at my table in my kingdom, and shall sit on thrones, judging the twelve tribes of Israel" (Luke xxii. 29).

Digitized by Google

And further still, to "as many as received Him, to them gave He power to become the *sons of God*, even to them that believe on His name: which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). "Thus He is the mediator of a new covenant, so they who are now called might receive the promise of the eternal inheritance" (Heb. ix. 15).

The development of this plan is not an emanation from the mind of man, indicative of an "advanced civilisation," but an appointment of grace which finds its efficiency alone in God. The *land* is set apart for ever, by an everlasting covenant: the *law* which Moses commanded is the inheritance of the congregation of Israel (Deut. xxxiii. 4), and the throne of David is declared to be as enduring as the days of heaven (Ps. lxxxix. 29). As thus unfolded in the Old Testament Scriptures, to human apprehension, everything requisite for the redemption of the creature was provided for; but there were deeper mysteries hidden in the counsels of eternity. Man was to prevail over his destroyer, and to crush his head beneath his heel; and in order to this end, a standing was to be accorded him in the heavenlies. The principalities and powers in the heavens were also to be subjected to him, for "we shall judge angels," and, therefore, by the new creating power of the Holy Ghost, we are made partakers of the divine nature. Christ as the second Adam, and Lord from heaven, is constituted the Head of the *whole* creation of God, and as members of His body, we are to reign with Him in life as the sons of God. To this high honour the Church of this dispensation is called; but, alas! she has turned aside, and has taken her place where Satan's throne is, and vainly endeavours to dispossess him before the King returns.

This mystery, although comprehended within the Abrahamic promises, "which God ordained before the world for our glory," was not as clearly unfolded as it is now revealed to us by the resurrection of our Lord from the dead. It concerns the resurrection life alone, and reveals a kingdom into which "flesh and blood," or man in natural life, cannot enter. It discovers an inheritance but faintly apprehended by the faith of Abraham, but neither in violation nor disregard of that which was secured by the *terms* of the promises and covenants of the old dispensation. It reaches further, but does not contravene anything that had preceded. It is a step in advance, and is not retrogressive in its nature. It was instituted at a time when the kingdom and dominion of the earth had formally been given over into the hands of the Gentiles, with whom God had never entered into covenant, and when the Jews had disowned and crucified their Lord. It leaves untouched the covenants confirmed to Abraham and to David, and ratified by Moses, and yet out of all nations God now gathers a people for His name. The distinction between the Jew and the Gentile no longer obtains, for the interest involved concerns the *heavenly inheritance*, which never was restricted to the nation of Israel, and is not *directly* the subject of previous promise or covenant. The *Land*, the *Law*, and the *Kingdom* remain for the Jew in the times of the restitution, and through them shall all nations be blessed. The heavenly inheritance, with the Holy Ghost sent down from heaven, is confirmed to us by the resurrection of Jesus Christ from the dead, conditioned upon faith, to the Jew and also to the Gentile, for there is no difference. This blessed hope contemplates an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are

Digitized by Google

kept through faith for the salvation ready to be revealed in the last time "(even) at the revelation of Jesus Christ" (1 Pet. i. 4, 5, 7).

This present dispensation seems to be the culmination, or the last step in the further unfolding of the divine plan in His purposes of grace, before He authoritatively sets about the execution of His purpose of judgment to *rule* in the midst of His enemies. Beyond the justification of the believer in immortal life, and his investiture with the spiritual body of the resurrection, is the redemption of the earth from the curse imposed because of sin, and of humanity from the law of death; the binding of Satan, and the reign of Christ as the Son of man. The dispensation of grace to man ends not with the inauguration of the judgment, for, "Behold the *man*, whose name is The Branch; he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a *priest* upon his own throne; and the counsel of peace shall be between them both" (Zech. vi. 12, 13). He "came not to destroy men's lives, but to save them," and to destroy the works of the devil, and to reclaim that which had been lost. Without the exaltation of humanity, through the regenerating power of the Holy Ghost, and its investiture with a divine nature, it could not have prevailed to crush the serpent's head. The former dispensations had already secured an inheritance, and a law for its proper regulation, and a king to administer justice; but the present prepares a royal priesthood to rule in the world to come, or in the kingdom of our Lord. It furthermore completes the mediatorial relation of Christ, for as He is one with the Father is He also one with His Church; and as He is one with God, as the Word made flesh, are His redeemed ones *one* with Him in being made partakers of the divine nature, and as heirs of God are brought into a like relationship. Hence the peculiar dignity of the Church, whereby the manifold wisdom of God shall so signally be displayed before all worlds. Our call contemplates no inheritance in the present life, nor yet, indeed, an *earthly* inheritance at all, but *dominion* over the earth, and over the nations of the earth, and over "all things" which are given into the hands of Christ, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and *for* Him (Col. i. 16). He is the Head, and we are the members, but the body is one. And that which we now *insist* upon, is that Christ *inherits* under every promise and covenant that God the Father ever confirmed to man in the unfolding of His purpose in redemption, according to the *terms*, *conditions*, and *nature* of each promise or covenant, and that His inheritance is ours. But into this heavenly inheritance flesh and blood cannot enter. It is higher than the Davidic throne; it is more glorious than the land upon which Abraham stood, and in which he sojourned; but still the land and the throne are *parts* of the all things committed unto Him, and subjected to His authority. If we are permitted to hope for more than Adam lost, still that which was lost in Adam remains a part of the recovered possession, and pertains unto the restitution of all things. In the completed work of creation, the Tree of Life stood as the symbol of the perpetuity of man in Nephesh life; and when the work of redemption is consummated we have the Tree of Life restored, and the leaves of the tree are for the healing of the nations. We have humanity redeemed and justified, not only in the spiritual bodies of the resurrection, gathered out from among the dead of former dispensations, but humanity restored, redeemed, and justified in more than

Digitized by Google

Adamic life fulfilling its high destiny, and accomplishing the purpose of God in its creation. The earth, too, disenthralled from the curse, yields her increase, and all nature becomes vocal with praise. The perfection of the restored creation does not diminish or detract from the higher glories of those justified in the "soma pneumatikon" of the first resurrection, who reign with Christ in incorruptible life, but rather tends to augment their joys in beholding His glory. The Jerusalem without a sanctuary is not the less resplendent in glory, because of the Jerusalem with its temple and appointed service. The throne of God and the Lamb in the one, cannot be eclipsed by the throne of David in the other. And if the one is lighted by the glory of God, and its lamp is the Lamb, the other has inscribed upon it "Jehovah-Shammah."

Thus provision is made for the redemption of humanity, as constituted in the beginning, and a deliverance from the death imposed by the curse in Eden is declared, thereby restoring to man his forfeited inheritance, with more than all the privileges of the Adamic constitution. If this blessed truth has not its deserved prominency in the articles of faith, as taught in the Christian Church, it is simply because they are dispensational compends, setting forth that which is necessary in order to justification, and are no more expressive of the *whole* purpose of God in redemption than the first deliverance of the Apostolic College concerning the Gentile converts to the faith of the gospel, "To abstain from blood, and things strangled, and from the fornication of idol worship," from which, the apostle added, "if ye preserve yourselves ye shall do well" (Acts xv. 29). As a summary of faith for the regulation of the lives of believers, this would hardly meet the necessities of the present time, and accordingly we have increased their number, and very properly; but however extended, let no one suppose that they are the embodiment of *all truth*, or of all the Bible reveals addressed to our faith. And herein lies the great error, in substituting creeds and confessions for the Bible itself. They are very proper in their place, and eminently necessary to conserve purity in faith and doctrine, and to make plain the way of life; but where God speaks of that which lies beyond the dispensation, in reference to which our articles and confessions are framed, let no one censure, but rather search the Scriptures, to see if the things spoken are true.

How few there are that in any degree realise this one great truth, that the entire sum of unfulfilled prophecy has reference to a dispensation lying beyond the present in the order of time. And that from the nature of things it must be so. The faith, the hope, the patience, the trials, tribulations, persecutions, and sorrows of the present time are no more compatible with the prosperity, peace, enjoyment, and perfect happiness of the coming age, than that the present Gentile Church could have coexisted with the Jewish theocracy. The introduction of the one necessarily destroys the other, and the point of conjunction is the resurrection and judgment. The *present* worships an absent Lord, and patiently waits His return; the *future* represents Him as present, and all nations as bowing before His throne. We *now* offer the petition, "Let Thy kingdom come;" *then* it shall be proclaimed with trumpet tongue, "The kingdom of this world is become the kingdom of our Lord, and of His *Christ;* and He will reign for ever and ever" (Rev. xi. 15).—C.S.B., in *Prophetic Times.*

Digitized by Google

Reviews.

The Personal Reign of Christ during the Millennium proved to be impossible. By James C. L. Carson, M.D. London: Houlston & Sons. 1873.

THE chief argument in this book is that pre-millennialism is "an utter impossibility."

It is long since this kind of reasoning came into use, and it has sometimes been tolerably successful in overthrowing truth. There was one who said, "How CAN a man be born when he is old?" and again, "How CAN these things be?" and there were others who said, "How CAN this man give us his flesh to eat?"

Many able men have tried to demonstrate that the Bible history of creation is "an utter *impossibility;*" that the taking of Eve from Adam's side is "an utter *impossibility;*" that the universal deluge is "an utter *impossibility;*" that the division of the Red Sea is "an utter *impossibility;*" that Joshua's arrest of the sun is "an utter *impossibility;*" that the incarnation of the eternal Word is "an utter *impossibility;*" that the Trinity is "an utter *impossibility;*" that the resurrection of the dead is "an utter *impossibility;*" in short, that the Bible is full of "utter *impossibilities.*" Dr Carson demands that we should add pre-millennialism to the list.

To this we demur; for we hold that the things which are impossible with men are possible with God, and that nothing is too hard for the Lord.

We are poor judges of *possibilities* when God is concerned in them; and as poor judges of *impossibilities* when the Word of God has spoken concerning them. Reason has never more signally showed itself folly than in attempting to expose the *impossibilities* of Bible history, or the *absurdities* of revealed dogma, or the *incredibilities* of the prophetic word.

Dr Carson may have demonstrated the "utter impossibility" of pre-millennialism; but what if, in spite of this demonstration, it were to turn out to be true?

Notes on the Parables. By Mrs MacLauchlan. Edinburgh: Blackwood. 1873.

These notes are of an ultra-futurist character, and are of a very extreme kind. We cannot adopt the prophetical interpretations here given; nor can we assent to such doctrinal statements as the following, which is made several times over, to show its great importance: "Neither John the Baptist nor the Lord introduced the gospel of the grace of God without the deeds of the law. It was given to Paul, for the Gentiles, fifteen years after Pentecost" (p. 7).

This seems to us a new form of Mr Darby's theory of the apostleship of St Paul. Mr D. holds that *the Church* did not begin to be formed till Paul was sent to the Gentiles. The Pentecostal mission of the twelve had failed, and a new mission was set up. This also failed, and the Church was laid in ruins, so that we cannot fall back upon the Epistles to the Corinthians or to Timothy as our helps and guides. These epistles are obsolete. To Mr Darby seems to be given the resuscitation of the Church, on new principles, under the presidency of himself and his fellows.

Digitized by Google

The Coming of the Lord, and some subsequent Events. London: Yapp and Henkins.

This little tract issues from the Darbyite school, and endeavours so to arrange Scripture as to set forth the secret rapture of the saints. The Church is said to consist of "all believers of this dispensation." These, and these only, are raised and caught up at the advent; so that the Old Testament saints are here excluded from resurrection and glory. They seem not so much as to be named in the prophetic word! Indeed, if the Darbyite theory be true, there is really no room for them —no place. It is startling to find an arrangement of Scripture which shuts out all the old saints from the blessed hope. They are to be raised along with the wicked!

The Principles and Practices of "Brethren:" a Word of Warning to the Churches. By Rev. R. H. Ireland. Edinburgh: Andrew Elliot.

This is what we may call a local exposure of a local mischief in connection with the Plymouthists. It is calmly and admirably done. It shows the peculiar ways and proceedings of the sect in a Scottish town. We extract Mr Ireland's postscript:—

"The circumstances which gave rise to the foregoing correspondence are made apparent in the correspondence itself. Had Dr Wolston, or any one else, come to this town as a professed 'Brother,' or member of the company of 'saints who gather at 117 George Street,' with the expressed avowal openly and candidly made before the public, or at least not carefully evaded, that he is opposed to all the branches of Christ's Church, and desires to gather people out of these Churches into the 'Assembly of God,' I should have had no complaint to make to *him*. I should have contented myself in that case with exposing the fallacy of his views, and warning the Christian public against the 'principles and practices of Brethren.' Ay, more; I venture to say that the members of Christian Churches, who up to this hour have been ignorant of his principles, would neither have countenanced his meetings, nor condemned as sectarian and bigoted those who would not recognise him as holding most catholic views, and coming among us simply to preach Christ's gospel.

"But how did the case stand? I had occasion to know that Dr Wolston is, what he now acknowledges himself to be, a 'Brother'—a 'Brother' in the sense of being one of the number of 'saints who gather at 117 George Street,' and who represent the extremest sect of the 'Brethren,' denying communion even to other 'Brethren,' such as those who follow men like the devoted Müller of Bristol. I happened besides to know, from the painful experience of the Churches of Christ throughout the country, that the practice of 'Brethren' is to visit a district, announce meetings for 'gospel addresses,' attract people by intimation, in handbills, of interesting subjects, and all the while engage by personal effort and an active agency, in quietly undermining the Church principles of those who seem impressible, inviting them to their private meetings, and then suggesting, ay, and at length urging as a sacred duty, that they should leave their Church.

"There is something, surely, very unfair, to use as mild a term as possible, in leading on young Christians especially, step by step in the dark, 'winding round and round them,' as one they sought to influence expressed it to me lately, until they find themselves committed to a position of antagonism to the very Church of Christ in which God had first met them, and saved them.

Digitized by Google

"Dr Wolston refers me to 'Help for Enquirers," as containing, he says, 'what I hold on most of the points to which you refer.' He mentions that the second edition of it was edited by him for Dr Davis. I turn to that volume for the views of 'Brethren' (the views of Dr Wolston) on the question of the Church, which is *the* point on which I fasten at present as bringing out the principles and practices of 'Brethren.'

"Under heading, 'The Church, the Body of Christ, did not exist before Pentecost,' at p. 43, these words occur: 'But while the Lord speaks of Himself as the builder—and what He builds, the gates of Hades will not prevail against (referring, it would appear, to what we call for the sake of convenience, the invisible Church of Christ, composed of all the children of God throughout the world)—there is also another thing in Scripture—men are builders too—and the assembly is formed on earth, under the responsibility and by the activity of man.' Again, at p. 47: 'May lowliness and godliness of walk, as well as zeal for the truth and steadfastness in the faith, characterise the few gathered together in the faith of the "one body," the abiding relationship into which Christians are formed by the presence of the Spirit. They are not The assembly, though in faithfulness to Christ, spite of their feebleness, and much and often-confessed failure, they seek to own practically the truth concerning it.'

"Yes, *they seek to own practically the truth concerning it.* That is evidently, they gather as 'Brethren' outside of all the Churches in *an* assembly. For what follows: 'The saints now are scattered about in various sects and under various names, to our common shame.' And what of these 'various sects,' or different branches of the Church of Christ? I read at p. 40: 'People speak about different bodies of Christians, and persons talk of "my church," and "I belong to Mr So-and-so's church," with no sense of the dishonour and shame in God's sight thereto attaching.' Dishonour and shame! Read it, members of Christian Churches, and say if to describe your position in this way is honest in Christian 'brethren;' and let the 'Brethren' tell us a little of the 'sects' and parties among themselves, so bitterly alienated now that the one will write of the other as 'being under the inspiration of Satan.' Ah! verily, the 'Brethren' have need to bring all their own sects alongside of the Churches of Christ, and then together we might speak of 'our common shame;' but to stand apart in their exclusiveness, with the denial of being a sect, and under the profession of being a pure assembly, is an assumption which they may well hesitate to put on the forefront of their testimony, and only reserve, *if possible,* for the initiated. And what of the several branches of the Church of Christ? What is to be done with them? At pp. 45, 46, of the same book I find these words: 'God's principle in dealing with us now is not the *reparation* or reformation of the ruin; but distinctly, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work;" and that is what is referred to in Heb. xiii. 13, where the comparison is made to the camp of Israel—*i.e.*, the great professing body of the people, where the worship of God was degraded. "Let us go forth therefore unto Him without the camp, bearing His reproach." In this day of ruin God calls upon us not to reform the Church, nor to repair the ruin; but He calls upon the faithful to purge themselves from the vessels of dishonour.'

"Enough of Dr Wolston and 'Help for Enquirers.'

"In his work, 'The Assembly of God' (G. Morrish, London), Mr Mackintosh lays down the principle, that there is such a thing as the Assembly of God —namely, the 'Brethren' who are connected with no Churches, and declares that all Churches are evil; and then, pointing to the two, says: 'How vast is the difference! It is just the difference between God and man' (p. 7). The difference between God and man!! Is any assumption of the Church of

Digitized by Google

Rome greater than this? Again he says: 'If I cannot have God's Assembly, I shall have nothing. It will not do to point me to a religious community, with some Christians therein, the gospel preached, and the ordinances administered. . . . I can own the children of God therein, if they will permit me to do so, outside the bounds of their religious system, but their system I cannot own or sanction in any one way whatsoever' (p. 10). Again: 'All its members' (*i.e.*, of the Assembly) 'are saved ere they enter its precincts at all. God's Assembly is a houseful of salvation from one end to the other' (p. 22). Again: 'The thread of human authority runs through every religious system in Christendom, and in good truth there is not a hair's-breadth of consistent standing ground between the Church of Rome and the Assembly of God' (p. 27). That is to say, all the branches of the Protestant Church, which the 'Brethren' call 'human systems,' are ignored, while their own gatherings, which they call the 'Assembly of God,' are in their view *not* 'human systems.'

"Speaking again of Churches, Mr Macintosh says: 'Human systems we look upon as dishonouring to Christ, and hostile to the true interests of the saints of God' (p. 43). Referring to the work of evangelists, he says: 'The Evangelist should go forth from the bosom of the Assembly, in full fellowship therewith; he should work not only to gather souls to Christ, but also into the Assembly. . . . Would any one be satisfied to purchase sheep, and then leave them to wander whithersoever they list? Surely not. But whither should Christ's sheep be gathered? Is it into the folds of man's erection, or into an Assembly gathered on Divine ground? Into the latter, unquestionably; for that, we may rest assured, however feeble, however despised, however blackened and maligned, is the place for all the lambs and sheep of the flock of Christ' (pp. 44, 45).

"And what is this Assembly, and where is it to be found? All the Churches of Christendom ignored, and the 'Brethren,' wherever they may gather, are the Assembly of God, whose 'centre' they say is Christ; as if He, our blessed Lord and Head, were not as much the 'centre' of all true Christian Churches. And to add to the insult offered to the Churches of Christ, we are told by Mr Macintosh, 'Our capacity to recognise and appreciate this Assembly . . . will depend on our spirituality, our self-emptiness, our brokenness of will, our childlike subjection to the authority of holy Scripture' (p. 5).

"And what shall we say of the presumption which (putting their 'Assembly of God' not only in opposition to all the visible Churches of Christ, but on a level with God's one Church of the redeemed throughout the world) dares to say, 'Of God's Assembly, as well as of the sons of God, it may be said, "The world knoweth it not"' (p. 5).

"The candid reader will judge for himself whether the above quotations from recognised teachers among the 'Brethren,' express with sufficient clearness their bearing towards all the Churches of Christ, and whether there be not good ground for the charge which I make as to the unfairness, in their public preaching, of withholding their views until they have gained an influence, by a profession of preaching a fuller gospel than can be heard in the Churches, and then quietly and insidiously undermining the principles of those Christians (young people especially) who are not established in the faith.

"I have only to add, that as to the *doctrines* of the 'Brethren,' it has been truly said that, with the exception of their teaching on the subject of the Christian Church, 'there is no single publication which contains their views, that one has to read a host of pamphlets, to wade through shoals of their controversial writings, to sift and winnow the chaff from the wheat, to apply to "Brethren" themselves for information; in fact, to adopt any and all possible means to arrive at an accurate knowledge of the subject.' I can

Digitized by Google

bear my testimony to this experience, and also to the unwillingness shown by 'Brethren' to give, as any branch of the Church of Christ would readily do, a clear and honest statement of their views. They have thus little reason to complain if sometimes people do take their views from the writings of those whom they call their 'adversaries.' Among the latter, the fairness of whose criticisms will hardly be called in question, I may name 'The Quarterly Review,' 'The Quarterly Journal of Prophecy,' 'Spurgeon's Sword and Trowel,' and the recent and well-timed tractate by the Rev. D. Macintosh of Dalkeith, entitled 'The Special Teachings of Brethren,' &c."

Brethrenism ; or, The Special Teachings, Ecclesiastical and Doctrinal, of Brethren, or Plymouth Brethren; compiled from their own Writings, with Strictures. By Rev. Duncan Macintosh, Dalkeith. London: Houlston & Sons.

We have now before us the third edition of Mr Macintosh's pamphlet, enlarged and improved. The additions made to it have greatly added to its value, and it is now one of the best exposures of Brethrenism, in small space, that we know.

Our readers will hardly credit the revelations here made as to false doctrines among this sect. There is hardly any form of heresy, ancient or modern, which is not in circulation among the brethren, and all old truth seems to be set up as the mark for their arrows. Under the boasted "Presidency of the Holy Ghost," all kinds of unscriptural opinions and expositions are propagated. Their attacks upon all bodies are of the bitterest and most supercilious kind, nor would they stoop to call any one of them "Churches." "Systems" is the slang name which they have invented for other bodies, and the "one-man-ministry" is the elegant nickname by which they designate all ministry save their own. They deny that Christ's sufferings on the cross were atoning; they hold that Christ's body was not flesh and blood, of the substance of the Virgin, but a "heavenly humanity," different from ours; they hold that we are justified not by Christ's death, but by His resurrection; besides other "divine and strange doctrines," given forth with great power of contradiction and self-assertion by their teachers, who are not supposed to be "one-man-ministers" at all, but the combination of all ministers and ministries in the person of their leader or leaders.

Here is Mr Macintosh's preface to this last edition :—

"I have to express my gratitude to those who have so greatly interested themselves in the circulation of the former editions of this tractate, as well as to those who have kindly furnished such additional information, as not only enabled me to correct mistakes, but corroborate what one of my reviewers designates 'the terrible charges' of the deceitful and dishonourable proceedings and pernicious doctrines of the 'Brethren,' and much fresh unquestionable evidence of their low tone of morality. But what else is to be expected from those who repudiate the law as a rule of life, and pronounce the doctrine of a general judgment an absurdity (p. 41), and who see Christ coming to judge everybody but themselves! One of their proselytising questions is, How can you remain in that 'man-made church,' and break bread with the unconverted; besides its pastor, though '*our dear brother in*

the Lord, occupies a false, *i.e.*, an unscriptural position?' The victims are generally dupes, and unable to detect the disingenuous dissimulation of their seducers, or the fact that there are so many unconverted 'Brethren,' as some of our civil and criminal courts can testify, as in the case of the bank-note forgery in Glasgow some years ago; but whether Brethrenism be examined in life or in doctrine, it will be found to be a development of THE MYSTERY OF INIQUITY, and the reader can judge whether this 'terrible charge' is substantiated by the following pages."

Next we give then is the introduction :—

"In attempting to avoid certain real or supposed evils, we are sometimes involved in greater, as is most strikingly exemplified in the rise and progress of the sect generally known as the Plymouth Brethren. In 1829, a few earnest and devout men in Dublin, desiring a higher tone of spirituality and more union among Christians, and supposing that both were hindered by the various Church organisations, agreed to meet for prayer and the reading of Scripture. Mr Anthony Norris Groves, formerly a dentist at Exeter, but at this time a student at Dublin University, proposed that, as they met on the Lord's-day, they should break bread together, which was most cordially acceded to. Mr Groves shortly after left England for Persia, along with John Kitto, on a missionary enterprise, but the brethren continued to meet under the leadership of Mr J. M. Darby. A similar gathering was begun at Plymouth, headed by Mr B. W. Newton, who was appointed to the office of elder, and those associated with him soon became known as 'The Plymouth Brethren.'

"In 1835, Mr Groves returned to England, and was grieved to find the 'Brethren' had not only withdrawn from their former religious communities, but had become the most rampant sectarians; and ere he left England, he thus wrote to Mr Darby :—'It needs but a step or two more to advance, and you will see all the evils of the system from which you profess to be separated spring up among yourselves.'—*Memoir*, p. 532.

"The predicted 'step or two' were soon taken, as about 1845 'the novel views on doctrine and prophecy which now characterise their teaching, together with their principles and practice as to ministry and church order, were introduced at Plymouth,' which were vigorously opposed by Mr Newton, who, by faithfully exposing their errors and defending the truth, incurred the hostility of his opponents to such an extent, that he withdrew from their fellowship, and never resumed it, but still continued to protest against their doctrines and practices, as is obvious from his *Propositions for the Solemn Consideration of Christians.*

"The next disruption was 'The Bethesda Controversy,' in which brothers Muller and Craik were designated 'the blasphemers of Bristol,' and their Orphan House the work of the devil, 'which,' says Mr Cox, in his *Earnest Expostulation*, 'occasioned, in innumerable instances, the severing of family ties, the sundering of truest affections, and the sending of many a faithful Christian broken-hearted to the grave.'

"The withdrawal of Messrs Newton, Muller, and Craik, left Mr Darby and his adherents to themselves, in more senses than one, as they gradually became more exclusive and intolerant, and more inflated with sanctimonious pretensions to superior piety—'creating divisions and dissension in churches, and discord and disunion in families, where previously Christian love and concord reigned;' while an overweening conceit of their supposed spirituality became one of their most conspicuous characteristics. But while thus zealously sowing the seeds of discord and disaffection among Christian congregations and families, some of the seed fell among themselves, and finding a luxuriant soil, speedily sprung up in a most abundant harvest of divisions, animosities, protests, and appeals, which sent many to the grave and the asylum; and yet, amid all these tumults and altercations, Mr Macintosh

Digitized by Google

says—'The indivisible unity of the Church of God is a great formative truth for the soul, and contains in it the only answer to Rome's boasted unity on the one hand, and to Protestant divisions on the other; it will enable us to testify to Protestantism that we have found unity, and to Roman Catholicism that we have found the unity of the Spirit.'—*Notes on Numbers*, p. 94.

"It is certainly most preposterous and deplorable to think of a sect condemning all others for the want of unity, and itself so divided; so notorious for the want of Christian charity, and inflamed by strife and animosity, maintaining that it is under the special presidency of the Holy Ghost. That the brethren are under no such all-righteous and honourable presidency and influence, is most apparent from their most dishonourable system of proselytising, and the fraudulent mode in which they occasionally propagate their opinions. Dr Tregelles says in his *Five Letters*, p. 28, 'I am informed that tracts have been circulated in thousands containing doctrines which are ascribed to the Reformers, which are really those of some modern Brethrenite. When I remonstrated with such a use being made of the names of the Reformers, I was told it had been done for the honour of God.'

"In their evangelistic efforts they are equally dishonourable and Jesuitical, most carefully concealing their ecclesiastical and doctrinal peculiarities till they get the unsuspecting inquirer up the winding stair, and into the chamber of Brethrenism. They attempt to repel this charge. 'We feel called upon to meet a charge which is frequently preferred against us, viz., the maintenance of a Jesuitical reserve in reference to our peculiar opinions till such time as we have persons under our influence. The charge is totally unfounded. In our general teaching and preaching, we seek to set forth the fundamental truths of the gospel.'—*Macintosh's 'Sabbath, Law, and Christian Ministry,'* p. 22.

"This is a most deceitful evasion of the charge, which is not against their general, but their special teaching and preaching. There is little peculiar in their evangelistic addresses; but that those who ascend 'the winding stair and walk into the chamber' are taught much that is peculiar and pernicious the following teachings will show, which are carefully and verbally compiled from their most approved writers, and not, as Dr Wolston of Edinburgh has styled them, 'garbled compilations.'"

Then we give an extract from the body of the pamphlet:—

"The Holy Ghost is President of the Assembly. In any meeting belonging to the religious denominations of the present day, such presidency is forgotten, and a man fills his place.—*Lord's Supper and Ministry.*

"We meet on the principle that the Holy Ghost alone has a right to speak in the meeting by whom He will.—*Torquay Statement.*

"No man can take any part (in the assembly) but whom the Holy Ghost assigns and qualifies. I hope to be kept from so usurping the place of the Holy Spirit, as to presume in any way nicely to define the manner of His operations on the souls of those whom He leads to take part in the worship of the assembly, or in ministering to the saints.—*Trotter's Worship and Ministry*, pp. 9, 21.

"Whilst some of the Brethren doubt the real humanity of Christ, they appear to have no such doubts as to the real humanity of the Holy Ghost, or at least believe him to be so material as to occupy the president's chair in the assembly, or the pulpit or desk in what they term 'the meetings of religious denominations.' What else than the incarnation of the Spirit can they mean, when they accuse the religious denominations of allowing a 'man to fill his place,' or by designating him 'the Vicar of Christ,' the sole president of the assembly? The Scriptures, however, are silent as to this vicarage or presidency, and if the Spirit really was sent to be Christ's Vicar the apostles seem to have usurped his place, for Paul says (2 Cor. v. 20),

Digitized by Google

'We pray you in *Christ's stead*,' and thus they regarded themselves as Christ's earthly representatives or vicars, and as occupying the place of their ascended Master; and surely Paul again usurps the presidency of the assembly at Corinth, when he says, 'The rest will I set in order when I come' (1 Cor. xi. 34).

"But they completely stultify themselves by attempting to prove such a presidency from Scripture. 'We have often been asked,' says one, 'to adduce Scripture in proof of the idea of divine presidency in the assembly. We at once reply, There am I, and God is the author. On these two pillars, even had we no more, we can triumphantly build the gracious truth of divine presidency.'—*Macintosh's* '*Assembly of God*,' p. 30.

"One of these pillars has for its immutable base the words of Jesus, pledging His presence to 'two or three gathered together in His name' (Matt. xviii. 20); but if this implies presidency, it is the presidency of the Saviour himself, and not of the Holy Ghost. The other trembles on 'the baseless fabric of a vision,' as the words, 'God is the author,' are not scripture, but manufactured from 1 Cor. xiv. 33. The word author is not in the original; but though it were, it has nothing to do with the subject. Nor is the idea of such a presidency found in any part of God's word, and that the dogma exerts no overawing salutary influence over the occasional proceedings and teachings of their assemblies, the following extracts sufficiently show:—

"'I confess to you, my brethren, when some time ago we had five or six chapters read, and as many hymns sung around the Lord's table, and perhaps not more than one prayer, or giving of thanks, it did occur to me whether we had met to improve ourselves in reading and singing, or to show for the Lord's death; but I unfeignedly bless God an improvement has since taken place. And may I now mention what in other places, as well as among ourselves, has sometimes made me very sad? I mean the confusion between the persons in the Godhead which is often made in prayer. When a brother has commenced by addressing God the Father, and has gone on to speak as though it were He that died and rose again, or, addressing Jesus, has given thanks to Him for sending His only-begotten Son into the world, I confess to you I have said to myself, Can it be the Spirit of God who leads to such prayers as these?'—*Trotter's* '*Worship and Ministry*,' pp. 18, 27.

"'I would join no church,' says Mr A. N. Groves, 'permanently that had not some constituted rule. I have seen enough of that plan of every one doing what is right in his own eyes, and then calling it the Spirit's order, to feel assured it is a delusion, and I consider it far more dishonouring to God than where no pretension is made.'—*Memoir*, p. 413.

"'Alas! alas! we often see men on their feet in the midst of our assemblies, whom common sense, to say nothing of spirituality, would keep on their seats. We have often sat and gazed in astonishment at some whom we have heard attempting to minister in the assembly. We have often thought that the assembly has been looked upon by a certain class of ignorant men, fond of hearing themselves talk, as a sphere in which they might easily figure, without the pains of school and college work; ignorant and foolish men, who have never yet measured themselves in the presence of God—men who boldly overleap the wide domain over which common sense, good taste, and moral propriety preside, and then vainly talk of being led by the Holy Ghost, restless men, who keep the Assembly in a continual state of nervous apprehension, not knowing what is to come next.'—*Macintosh's* '*Assembly of God*,' pp. 29-31.

"A notice from the London Saturday evening meeting, disapproving of a certain act of one of the assemblies, was sent round to all the rest. The Assembly in Sheffield wished explanation from both sides, but this being refused, it sent a remonstrance, of which the following is an extract:—

"'We heartily wish the gatherings of saints, both in town and country,

Digitized by Google

were led more fully both to realise and act out their own separate responsibilities. The very opposite of this is now pressed as right and godly. We are told that the only right way is to own all that has been done, and is being done, to be of the Holy Ghost, and to ask no questions. According to this, it is wrong and needless to have an exercised conscience. Alas! this principle has been too long acted upon and assented to, in regard to much that has taken place in our gatherings of the saddest and most distressing kind.'—*Sheffield Letters*, p. 23.

"The following notes of a conversation between one of the brethren and an inquirer have been for some time in private circulation:—

"'E. It has been stated that assemblies should be presumed to act in the power of the Holy Ghost; suppose an assembly err, what should then be done? B. Still, while you acknowledge it as an assembly, you must accept its action as that of the Holy Ghost. E. Then, is it the Lord's mind that I should accept an error of judgment? B. Yes. E. Though the Lord shows me that the judgment was a wrong one? B. Yes. E. On what grounds? B. Scripture saith, "If a man hear not the church, let him be as a heathen." E. Must every assembly bow to that erroneous judgment? B. Certainly. E. Then, under these circumstances, does the Lord prefer an error of judgment to be propagated rather than the truth? B. Yes. E. Then is your principle one which assumes metropolitan infallibility. B. Yes.'—*The Exclusive Brethren*, p. 58.

"'Allured by the appearance of their deep piety, I went among the Plymouth Brethren, and though I remained among them little more than six months, I saw quite enough. Among all the Christians I ever met, I never saw such intolerance and bigotry, such denial of the right of private judgment, and such miserable oppression as among this sect.'—*Cox's 'Tracts and Facts,'* p. 10.

"'Madame Rouset of Lausanne (a Plymouthist) was threatened with discipline for maintaining friendly relations with Madame Vinet, the widow of the illustrious Professor Vinet, a lady of great Christian excellence.'—*Exclusive Brethren*, p. 32.

"'A Christian lady residing at Tottenham, during the distress in Lancashire visited several towns to distribute certain funds collected for their relief. In course of her labours she one day met some Christian friends similarly engaged. They offered to take her to a tea-meeting, at which they told her a Mr Macintosh was to be present. She accepted of the invitation. When they got to the place of meeting, it accidentally came out that she lived at Tottenham. She was questioned where she worshipped, and when she told them in all simplicity, she was actually turned out into the street, to find her way to the railway station on a winter's night.'—*R. Howard's Letters*, No. 1, pp. 11, 12.

"'A gentleman of high rank in the army lived for years in as great happiness with his wife as perhaps any husband ever did. They were both eminent Christians. In an evil hour the wife, one of the most amiable of women, fell into the hands of a Plymouth sister, and the result was that in a few weeks she became a thorough proselyte to Darbyism. The first fruit of her conversion was her refusal to join in social worship with her husband and the other members of the family, and ultimately she would no longer kneel with her husband before retiring to rest—a practice which they never ommitted from the day of their marriage till the unhappy hour in which she became entangled in the meshes of Brethrenism.'—*Grant's 'Errors and Delusions of the Day,'* vol. ii. p. 522.

"'With the view of rectifying some of the errors of Darbyism, Dr A. Stewart, in 1855, published his *Fundamental Principles of the House of God*, which rendered him obnoxious to some of the London brethren, and one of its assemblies excommunicated him. Some wished his case tried by a con-

Digitized by Google

ference, against which Dr Stewart protested, wishing his case tried by the assembly at Jersey. However, a conference was held on the case; but the excitement and confusion of the meeting precluded all sober investigation. One brother says :—On entering the meeting one Saturday night, I was seized by the throat by Mr ———, and nearly strangled. I had for some days the marks of the old gentleman's talons on my neck, and yet this old gentleman was allowed to teach. Several sisters rushed out in great fear and alarm. One said it was like a menagerie of wild beasts. I am glad that I have been delivered from the worst sect that a Christian man can meet with under the canopy of heaven. . . . They pretend to be wholly led by the Holy Spirit, whereas all things are arranged before, who shall lecture, who shall pray, who shall give out the hymn.'"—*Pamphlet by Mr Calverhouse.*

We close with a divine warning for the last days—"Be not carried about with diverse and strange doctrines." Men are now (instead of the *one-man-ministry*) "HEAPING TO THEMSELVES TEACHERS, having itching ears." The "one-man-ministry" of *Diotrephes* is worse than that of all "systems."

Extracts.

The "Daily Telegraph" Assyrian Explorations.

An article on these explorations brings out the fact that the proprietors of that journal have undertaken to defray the entire expense of depositing in the British Museum the tablets discovered by Mr George Smith, and also the collection purchased by him in Assyria. This has elicited a cordial acknowledgment from the trustees.

Our contemporary adds a further interesting letter in continuation of Mr George Smith's narrative detailing the particulars of his excavations.

The course of my work at the British Museum enabled me some time since to add a considerable portion to a curious mythological tablet relating to the goddess Ishtar. Since my return from the *Daily Telegraph* expedition to Assyria, I have discovered more of the text, which altogether forms a remarkable story. It is intimately connected with the legends of Izdubar, and appears to be an extract from one of the tablets in that great work.

The Ishtar mentioned in this legend is called the "daughter of Sin," Sin being the moon-god, while the Ishtar mentioned in the sixth tablet of Izdubar is called the "daughter of Anu," so that they may be two different goddesses, and the story of this legend may belong to a different portion of the Izdubar series; in fact, the fragments which I have now discovered connect the legend with the story of the slaughter of the monster by Zaidu, son of Izdubar.

Ishtar, daughter of Anu, bears a very doubtful character, according to the sixth tablet of the Izdubar series. Originally married to a deity called the Son of Life, she quarrels with her husband, strikes him, and drives him away, after which she engages in a series of discreditable and unnatural amours. She brings misfortune on every one who has

Digitized by Google

to do with her. A ruler who is at one time the object of her passion she changes into an animal, and he is hunted and torn in pieces by his own dogs. She afterwards loves Isullan, the husbandman of her father, and later on transforms him in the same manner. She then fixes on Izdubar, the man of strong mind and iron hand, who was then welding together the Babylonian empire.

Perhaps her charms were now a little faded, or perhaps Izdubar took example by the misfortunes of his predecessors; any way he declines to have anything to do with the goddess. Ishtar or Venus, enraged at this slight to her powers and charms, flies up to heaven to tell her father and mother.

Ishtar, daughter of Sin, to whom the following mythological tablet relates, resembles the daughter Anu in the violence of her temper, and the husband of the latter, the Son of Life, is mentioned in connection with the daughter of Sin, so that it is possible the same goddess is intended, in spite of the different paternity.

I will now give a translation of the tablet which relates the descent of Ishtar to the infernal regions :—

1. To Hades, the land of my power;
2. Ishtar daughter of Sin, her ear inclined;
3. Inclined the daughter of Sin, her ear;
4. To the house of the departed, the seat of the god Irkalla;
5. To the house from within which is no exit;
6. To the road the course of which, never returns;
7. To the place within which, they long for light;
8. The place where dust is their nourishment, and their food mud;
9. Light is never seen, in darkness they dwell;
10. Spirits like birds, fill its vaults;
11. Over the door and its bolts, is scattered dust;
12. Ishtar to the gates of Hades, in her course;
13. To the keeper of the gate, a command she called;
14. "Keeper of the waters, open thy gate;
15. Open thy gate, that I may enter.
16. If thou openest not the gate, and I am not admitted;
17. I will strike the door, and the bolt I will shatter;
18. I will strike the gate-socket, and make the doors split;
19. I will raise up the dead, devourers of the living;
20. Over the living, the dead shall have power."
21. The keeper his mouth, opened and spake;
22. And called, to the princess Ishtar;
23. "Stay, lady, do not do it;
24. Let me go bearer of this, to the queen Ninkigal;"
25. Entered the keeper, and called to Ninkigal;
36. "This water thy sister Ishtar, . . .

The next few lines are mutilated; they give the speech of the gate-keeper, the anger of Ninkigal at hearing it, and the first part of the answer of Ninkigal. She appears, so far as the fragments go, to resolve on consigning Ishtar to the regions reserved for "husbands (or lords) who leave their wives, and wives (or slaves) who depart from the bosom of their husbands"—certainly, according to the story, a most appropriate place for the fickle goddess. At line 37 the speech of Ninkigal proceeds as follows :—

37. "Go, keeper, open thy gate;
38. And enclose her, like the former visitors;"
39. Went the keeper, and opened his gate.

Digitized by Google

40. "Enter, lady, may Cutha . . .
41. The palace of Hades, may it rejoice at thy presence;"
42. The first gate he passed her into and passing through, he took away the great crown off her head.
43. "Why, keeper, hast thou taken away the great crown off my head?"
44. "Enter, lady, for Ninkiti, does thus with her visitors."
45. The second gate he passed her into and passing through, he took away the earrings of her ears."
46. "Why, keeper, hast thou taken away, the earrings of my ears?"
47. "Enter, lady, for Ninkiti, does thus with her visitors."
48. The third gate he passed her into and passing through, he took away the necklace of her neck.
49. "Why, keeper, hast thou taken away, the necklace of my neck?"
50. "Enter, lady, for Ninkiti, does thus with her visitors."
51. The fourth gate he passed her into and passing through, he took away the ornaments of her breast.
52. "Why, keeper, hast thou taken away, the ornaments of my breast?"
53. "Enter, lady, for Ninkiti, does thus with her visitors."
54. The fifth gate he passed her into and passing through, he took away the binding girdle of her waist.
55. "Why, keeper, hast thou taken away, the binding girdle of my waist?"
56. "Enter lady, for Ninkiti, does thus with her visitors."
57. The sixth gate he passed her into and passing through, he took away the bracelets of her hands and her feet.
58. "Why, keeper, hast thou taken away, the bracelets of my hands and my feet?"
59. "Enter, lady, for Ninkiti does thus with her visitors."
60. The seventh gate he passed her into and passing through, he took away the covering cloak of her back.
61. "Why, keeper, hast thou taken away, the covering cloak of my back?"
62. "Enter, lady, for Ninkiti, does thus with her visitors."
63. "When a long time Ishtar, to Hades had descended;
64. Ninkigal saw her and, at her presence was angry.
65. Ishtar had no judgment, and at her swore.
66. Ninkigal her mouth opened, and spake
67. To Simtar her attendant, a command she called;
68. "Go, Simtar," . . .

The next lines are mutilated; they describe the speech of Ninkigal, who commands her attendantto bring Ishtar and strike her with disease in her eyes, sides, feet, heart, head, and the whole of her body. We are then told that certain matters in this world which were under the care of the goddess of Love went amiss during her absence, and the gods then stirred in the matter. Shamas (the sun), who was brother to Ishtar, went and told Sin, their father, and then went in tears to the presence of the King Hea (Saturn), and related the trouble. The account then proceeds:—

91. Hea in the depth of his heart, was troubled;
92. And made Uddusu-namir, the sphinx;
93. "Go Uddusu-namir, on the gate of Hades set thy face;
94. May the seven gates of Hades, be opened at thy presence;
95. May Ninkigal see thee, and at thy presence rejoice;
96. When her heart is appeased, and her anger is removed;

Digitized by Google

97. Silence her, by the names of the great gods ;
98. Lift thy heads, on the flowing spring fix thy mind ;
99. May the dominion of the flowing spring be given, the waters in the midst thou shalt drink."
100. Ninkigal, on hearing this ;
101. Beat her breast, and wrung her hands ;
102. She turned at this, and comfort would not take.
103. " Go, Uddusu-namir, the great gaoler shall keep thee ;
104. Food of the refuse of the city, shall be thy food ;
105. The drains of the city shall be thy drink ;
106. The darkness of the castle shall be thy dwelling ;
107. A stone slab, shall be thy seat ;
108. May bondage and want, strike thy children."
109. Ninkigal her mouth opened, and spake ;
110. To Simtar her attendant, a command she called ;
111. " Go, Simtar, strike the palace of judgment ;
112. The stone slab, press upon with the pa-stone ;
113. The spirit bring out, and on the throne of gold seat him ;
114. Ishtar, the waters of life pour on her, and bring her to my presence."
115. Went Simtar, he struck the palace of judgment ;
116. The stone slab, he pressed upon with the pa-stone ;
117. The spirit he brought out, and on the throne of gold seated ;
118. Ishtar, the waters of life he poured on her, and brought her ;
119. The first gate he passed her out of, and he restored to her the covering cloak of her back ;
120. The second gate he passed her out of, and he restored to her the bracelets of her hands and her feet ;
121. The third gate he passed her out of, and he restored to her the binding girdle of her waist ;
122. The fourth gate he passed her out of, and he restored to her the ornaments of her breast ;
123. The fifth gate he passed her out of, and he restored to her the necklace of her neck ;
124. The sixth gate he passed her out of, and he restored to her the earrings of her ears ;
125. The seventh gate he passed her out of, and he restored to her the great crown of her head.

After line 125 there is another break in the narrative, and the remainder of the tablet is not clearly connected with what goes before it.

It is evident that all this curious and picturesque legend is not given upon the cuneiform tablet. The whole legend was most probably inscribed on one of those of the Izdubar cycle, and the lacking passages which make the legend so difficult to understand will be found, most likely, in this history. The legend, however, in its original form in the Izdubar series, I have not yet discovered, and in spite of some late finds, and especially the valuable fragment relating to the Deluge in the *Daily Telegraph* collection, these tales are still very incomplete. The Deluge inscription is, however, fortunately, now by far the most perfect of the series.

The tablet with the legend of Ishtar descending in Hades commences without giving any reason for the conduct of that goddess, and there is nothing from which we can conjecture the motive of the journey. The striking description of the infernal regions, surrounded by seven gates

Digitized by Google

—its road having no return—its interior an entrance but no exit—the dust, emblem of mortality, covering its gates—wandering spirits, like birds, filling its vaults—the whole shrouded in darkness—its inhabitants longing for light, and devouring dust and mud in their hunger,—this description, with more to the same effect, is found again, as a song or speech, in a fragment of one of the Izdubar legends. With regard to the other part of the legend, it does not appear why Hea created Uddusu-namir, unless it was to rescue Ishtar, and we are not informed who pronounced the curses on Uddusu-namir, while several times, when speeches are given, we are not told who was the speaker. The whole tablet may, however, be taken as an allegory—the opening passages describing the terrors of the grave. Ishtar passing through the portals, and parting with her jewels and even her clothing, reminds that to that land we can carry nothing away; while the malady which strikes the body of Ishtar after her descent may typify the corruption which comes, even to youth and beauty, in the grave.

With regard to the date when this curious story was composed, this simply resolves itself into the question of that of the legends of Izdubar. This question I have discussed in the account of the story of the Flood, but I hope hereafter to bring forward some few considerations as to the date of Izdubar himself.

The Assinnu named Uddusu-namir, mentioned in this story, appears to have been a sphinx or composite animal, half human, half dog or lion—something similar to the creature which Zaida, son of Izdubar, fought with. This creature he engaged for three days, but could not catch or subdue, as it retired into its cavern, until at last he tempted it from its retreat by showing it a female whom he had taken with him.

The concluding paragraphs relate to the lingering traditions of these mythical stories among the present dwellers on the banks of the Tagus.

Damascus.

It is curious how much Damascus remains a purely Eastern city in all its outward aspects. It was a city not without fame in the time of Abraham; for four thousand years it has remained probably much the same in size, character, and importance, and as the oldest city in the world it struggles to be unchangeable. But the thin edge of the Western wedge is inserted. For ten years past the two parallel mountain ranges, the Lebanon and Anti-Lebanon, which form its safeguard against Frank encroachment, have been traversed by a highway from Beyrout, which is a triumph of modern engineering skill, and along which passes twice a day a diligence that for comfort or speed would rival a Westmoreland tourist coach. The telegraph now flashes the news of Europe to the ancient city, and crowds of travellers every spring find home comforts in an Oriental palace which has been converted to the base uses of a modern hotel. One has only to look to Egypt to find a warning to Damascus not to trust in Eastern immutability. At Cairo one used to walk out of the hotel into the society and surroundings of an Arabian Night's tale. But Mahomet Ali and his successors, and more especially the present Khedive, have broken the spell. An Italian opera, a French theatre, *cafés chantants*, broad streets, Paris houses, English carriages, and a miniature Bois de Boulogne, make Cairo, after all, a very imperfect picture of the East as we dreamed of it in the days when we listened

Digitized by Google

to the tales of the "Arabian Nights." Those who would see those dreams still realised with no Western jar or discord must leave Egypt on the way and come on to Damascus at once. As you alight from the diligence you leave the West behind you. The way is blocked with every Eastern nationality short of China, the merchants squat and talk in their cupboards at the endless bazaars, the streets (save one, "the street called Straight") are only narrow, unpaved alleys, just broad enough for the camel to pass with his burden, and they are covered over with lath and plaster, through the holes whereof glints the sunlight, to give light and shade to the gorgeous colouring of the crowd. You pass to the best houses by a mean doorway, into quadrangles round marble fountains, which ripple amid gardens of orange and spice, and your sense of the fitness of things is not yet offended by the sight of a Western equipage or a Western dress in the whole city. There is even more than the usual Oriental dirt, for the dogs, the only Eastern scavengers, though ten thousand in number, wax fat and lazy on the legacies left for their maintenance by pious Mussulmans.

Still, as one examines the picture more closely one finds the West is undermining the East. More than half the bazaars are stocked with Manchester goods. Cheap prints from Lancashire factories give the colour to the quaint costumes, and just as we strangers insist on the real Damascene stuffs so the natives demand the things of France and England. Only four days ago I hunted through the bazaars for a *cache nez* of native work, and I saw twenty pieces of French imitation to two of home manufacture ; and when I found the thing I sought, I was asked only half the price of the foreign importation. The workshops of Damascus were invited the other day to contribute to the Vienna Exhibition. Instead of sending silk fabrics, in which the city is unrivalled, the people have been hard at work at clever but inferior imitation of French furniture. Their imitative powers have been put to still more questionable uses. The demands for antiques meet with as much skill as one would find in Birmingham, and you have only to name the period and the stage of wear and tear you require, and your bit of old brass will be made to order. Intaglios are produced in abundance. Last week I saw on sale what to me looked like an ancient gem. An animal and a Kuphic inscription were there all complete. That same stone, I was informed by a resident collector, had been seen only a month ago as innocent of antique emblem or characters as any pebble on the Lebanon.

In another deplorable sense the tastes of the city are drifting westward. It is a hard thing to say, but the Moslem is taking to drinking. The consumption of *raki*, a native spirit made from grapes, is enormous, and even wine itself is not despised. A well-known hotel-keeper of Syria said the other day, when asked if many Turks came to his house, "Me no like Turks ; Turks drink too much *raki ;* me no like Turks." Such a breaking away from the precepts of the Koran is very significant. The habit of prayer remains, but it is only a habit. It is worn like a coat, partly because the wearer is used to it, and partly because it is a fashion nobody will be the first to defy. The only thing which can be said of Damascus is that other portions of the empire are further from the old religion than she is. An incident which occurred the other day in Alexandria showed how far Egypt has gone. Twelve Moslem merchants were cast into prison for making large shipments of lard and mixing it with some inferior butter, to sell the whole as excellent butter to the *fellaheen*, whose faith forbids them to touch anything belonging to the pig. One strong living force unhappily remains—fanaticism.

Digitized by Google

The injunctions of the Prophet are habitually transgressed, but the Christian is hated more than ever. The Christian massacre of 1860, when three thousand people perished in this city alone, would be renewed to-morrow, so say the residents, if the Government raised a finger, or even simply relaxed its hold upon the people. The fanaticism, too, is fanned by old prejudices which exist against all other creeds save that of Islam. "Look, look!" cried a mother to her child the other day as an English lady walked through the street, "those are the people that eat the children;" and the Mussulmans are few in the city who do not at this time believe that the Jews require the blood of children for certain ceremonies which precede their feast of the Passover. This very same superstition, coupled with the disappearance of a Moslem child, caused bloodshed and loss of life between Jew and Moslem in the streets of Smyrna only four months ago.

To pass to more cheerful topics. The city has a prosperous look. All day long the streets are crowded with foot passengers, and camels, mules, and donkeys laden with supplies for the city and country. In a stroll along any of the great roads from the east or south you meet endless caravans of merchandise. To the Bedouin of the desert Damascus is the city of cities, the depôt of all that luxury can desire; and its markets extend to Armenia on the north, Cashmere and Persia on the east, and all Palestine on the south. To any one coming from the desert, or the stony plains and mountains of Palestine, the country round Damascus seems one lovely garden. As one approaches the city, glittering in the sunshine with minaret and dome, sheltered from the north by spurs of Anti-Lebanon, watered by abundant mountain streams, surrounded by pasture, corn-field, and orchard, the meeting point of East and West, one understands why Damascus is perennial in her prosperity. It is hard to believe that so fair a city is built of mud; but so it is. The walls of the best houses are faced with stone, but mud is the basis of every structure. The other day a friend knocked a doorway through his wall, and said that, though a yard thick, it did not contain a single stone or brick, and crumbled into fine dust as the workmen struck at it.

As you pass beyond the luxuriant plain in which the city stands, the scene changes. Land is fertile still, but fields once cultivated lie untilled, wayfarers are few and far between, houses very scanty, and whole villages lie tenantless and deserted. I have heard it stated by one who knows the country well that the deserted are to the occupied villages in the proportion of three to one. The cause of this melancholy sight is not far to seek. It is an old story. No sooner did a village prosper than the desert tribes made a raid, and carried off a good year's work in cattle, tools, and stores. And the Government either would not or could not raise a finger. But it was active enough in the imposition of taxes, and the revenue farmers grew fat on the hard earnings of the peasantry. Good year or bad the taxes must be paid, and the usurer only put off the day when the poor men could do no more. So one by one the villagers have decamped, and have settled in far-off nooks of the mountains, where a scanty crop is beyond the reach of the tax-gatherer, and not worth the trouble of a raid to the Bedouins. The houses still stand empty and the fields untilled, because the arrears of taxes remain a charge on the village, and new comers must begin life by paying the debt which proved too heavy for their predecessors. An English statesman once said in a debate on a proposed impost, "The nation has already been bled in every vein, and is faint with loss of blood." How much more might this be said of Syria or Egypt, or, indeed, any part of the Ottoman dominions.

Digitized by Google

The Government has attempted to remedy the evil on the old plan of robbing Peter to pay Paul. It refuses to recognise claims by money-lenders for arrears of interest on loans to the peasantry where the rate has exceeded 12 per cent., although at the same moment it pays, or rather every year it renews the promise to pay, the interest on the bonds of the city of Damascus at the rate of 18 per cent. The natural consequence of this short-sighted policy is that the usurers take the risk of loss, but charge the peasants 40, 50, and even 60 per cent.

Real good, however, has recently been done in another direction. Stern measure has been dealt to captured Bedouins, and the nomads of the desert are beginning to acknowledge a settled rule. Tribes have even accepted allotments of land, with gifts of oxen, seed, and agricultural implements, and, on the principle of setting a thief to catch a thief, others have been allowed to enrol themselves in the rural police. Travellers to-day, instead of paying 300 napoleons to the Sheik Miguel for a Bedouin escort to the ruins of Palmyra, now go for a few pounds with an escort of half-a-dozen soldiers, and go and come in perfect safety. The Waly or Governor of Syria, a man of education and comprehensive views, has seized the opportunity afforded by this amiable mood among the Bedouins to push forward the survey of the proposed railway from Tripoli to Bagdad, and the extension of the telegraph system from Damascus to the Holy Cities, Mecca and Medina. May his undertakings prosper! But only last month the Bedouins felt the old habit too strong upon them, and robbed a surveying party, engineers, soldiers, and all. When, however, they found the engineers were European they returned them their pelf, and only retained that which they had taken from the soldiers.

Meanwhile, one good work goes on steadily. In 1841 the Damascus Mission was established by the Irish Presbyterian Church, and in conjunction with the American Mission, which joined it some years after, it has worked in the true way by educating the coming generation. Its progress was checked but not stopped by the massacre of 1860. Making no efforts at proselytism, it receives all children who will come, and at the present moment in the Damascus district over three hundred pupils are being trained to a useful life by a sound education in the reading and writing of Arabic, while in the city schools English and Turkish are added. In the eleven schools now at work, the expenses during the last half-year in all only amounted to £130. All the teachers are trained for the work by the missionaries themselves, and the number of the schools or pupils is never allowed to go beyond that which can be subject to real and frequent personal inspection by the two chiefs, Mr Wright and Mr Crawford. Otherwise, intellectually speaking, the ancient city is somewhat torpid. European thought and opinion have but little influence, and nine-tenths of the Damascenes, as regards books, agree with the mythical saying of the Caliph when he burned the Alexandrian library, "If the books have anything really good in them we have it already in the Koran; if not, they certainly ought to be burnt." There is an occasional broadsheet published by the Government, but it only contains imperial and provincial decrees, and does not deserve the name of newspaper.—*Times*, 8th March.

Last Days.

THE want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount

Digitized by Google

of corruption second only to that of Sodom and Gomorrah. It seems as though society must dissolve, as though it must be unable to cohere much longer. And the most alarming thing is not the condition of our pulpits; it is the most absolute torpor of the public conscience. We are in cities that are full of churches in which the most monstrous ebullitions of wickedness seem not much to disturb the tranquillity of the house of God. The Christianity of New York is no match for the depravity of that city. And what is true of that city is not untrue of many others. There has been a fair field, and a fair conflict; and to-day the conscience of New York is overmatched and put down.—*Beecher.*

Antiquity and Significance of the Baldacchino.

The proposal to place a Baldacchino in one of the churches of London has given rise to considerable excitement and some correspondence in the daily press. It is looked upon by many as a suspicious form of Roman Catholic idolatry, while others express their opinion that it is only an architectural ornament, and has no religious signification whatever. I should say that an exhaustive essay on the subject would give materials for a large book—such treatment is out of the question here, but a few short notes may be of service to your readers, and I will endeavour to suggest something about the real meaning and origin of the Baldacchino.

I should say, then, that the Baldacchino is only another form of the dome, the dome being in imitation of the great vault of heaven, and that it is one of the most ancient pieces of symbolism. As the vault of heaven overhangs the operations, on this earth, of the Divine Power—so the Pope, as the representative of God's Power, has the Baldacchino carried over him in those ceremonies where he appears as the Head of the Church and God's Vicegerent on earth. In this form it is a canopy carried by six men on poles. At the ceremony of the mass, which is supposed to be a manifestation of the highest form of the Divine Power, a dome or canopy is placed over the altar in the Basilica churches of Rome—this is called a Baldacchino, but the dome of the church itself is only another form of the symbol. In removing the consecrated bread from one part of the church to another I have seen an umbrella held over it, while an acolyte tinkled a bell as they passed along. Among the Oriental rites performed during the Octave of the Epiphany in the Church S. Andrea delle Valle, in 1870, at Rome, I saw the Coptic rite gone through, and to me one of the most striking points in it was at the supreme moment of consecration; the two assistant priests held a canopy of cloth, fringed with small bells, over the celebrant, and shaking it gently the bells tinkled. The bells in this case are no doubt derived in some way from those on the Jewish high priest's dress, but it is curious to find them here attached to the canopy. Still there is a link of connection which can be pointed out here—the blue robe, with stars on it, in which the Virgin is represented, is clearly a symbolisation of the blue dome of heaven; and it may be worth adding that it was a favourite subject with the old painters to represent her holding this starry blue robe over a crowd of figures at her feet—these figures containing kings, warriors, priests, beggars; in fact, they represented the whole human family, who are here under the heavenly canopy, and the Power which rules all things. This is a very beautiful idea, and it will be seen from these illustrations that there is some meaning in the

Digitized by Google

Baldacchino, which I assume from what is here stated is the same as the canopy, the umbrella, or the dome.

As this universal symbol was common to all the nations of antiquity, the authorities of St Barnabas will be more liable to the charge of introducing a pagan than a Roman Catholic device into their church. The umbrella was sacred to Bacchus, and was carried at the ceremonies dedicated to that god. The Pharaohs of Egypt had a sacred umbrella, also fans made of feathers identical with those which are carried with the Pope. The umbrella, or *chatta*, and the *chowrie*, or feathers, are royal emblems in India to this day, and are used by all Rajahs. In the icons of their gods the umbrella may be found. Vishnu is canopied by the seven heads of the great serpent Shesha. The umbrella figures largely in the worship of Buddha ; so much so, that I should be inclined to say that the St Barnabas people, by putting the Baldacchino in their church, were rather showing a tendency towards Buddhism than to Roman Catholicism. The triple chatta, or umbrella, was placed over the statues of Buddha, and over all the Topes, or Dagopas. The celebrated tooth of Buddha in Kandy, Ceylon, is deposited under one of these canopies. The following quotation from the Mahawanso will also show that the chatta was not merely an architectural ornament devoid of meaning amongst the Buddhists of Ceylon. Dutthagamini, the king, was consecrating a Dagopa, and while doing so, he used these words: "Thrice over do I dedicate my kingdom to the Redeemer of the world, the Divine Teacher, the Bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation." According to one of your correspondents, the Emperor of China has an umbrella "like the triple chatta of Buddha," and it was one of the important symbols which figured at the Imperial marriage in Peking about a year ago. I think I have now given enough examples to show how ancient the canopy is, and how universally it has been used as an emblem. Symbolically, it had many meanings, and they, no doubt, varied at different times; but as a rule it was used as a representation of the Divine, or the Royal, power and dignity. Beatianus, an Italian herald, writing on Venetian heraldry, says, "A vermillion umbrella in a field, argent, symbolises Dominion, and an independent authority."—*Daily News.*

The Church and State Questions in Germany.

THE *Globe* remarks that Prince Bismarck has never shrunk from undertaking the most arduous tasks, provided only that he approves of their spirit and believes success attainable. He has succeeded as yet in every one of his projects. But his last is one which dwarfs all the others, and Germany awaits its issue with admiring doubtfulness. The ecclesiastical changes which Prince Bismarck is introducing constitute nothing less than a new Reformation ; and the engine chosen is the antiquated system of persecution. Not Henry VIII. or James II. was more bigoted in theory or in practice than the German Chancellor is now showing himself. He is using the old machinery of the Romanists for their oppression, and fighting the Pope on his own ground. He may, at any rate, boast that he is the successor of Imperial predecessors, for he has only revived in a new form the mighty battles between the Henrys and Fredericks and the Papacy.

Digitized by Google

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—I should like to preserve the following fragments of old prophetical poetry in the *Journal of Prophecy*. They are Scottish, and the two first are of very early date.

No. I. is from a singular volume, first printed in Edinburgh in the year 1570, entitled "A Compendious Book of Psalms and Spiritual Songs," commonly known as the "Gude and Godly Ballates."

No II. is from a small volume of "Hymns and Sacred Songs," by Alexander Hume, a Scottish minister in 1599.

Nos. III. and IV. will speak for themselves.—I am, yours,

A READER OF THINGS OLD AND NEW.

I.

All Christian and faithfull in heart, be joyfull,
Rejoyce, and make gude cheir;
Bee mirrie and glad, and bee no more sad;
The day of the Lord drawes neir.

Under protestatioun, with line and correctioun,
That none bee offended heir,
I will speake plainlie to raise your heartes quickly;
The day of the Lord drawes neir.

All paipes and prelates, and spirituall estates,
That thinkes yee haue no peir,
Cast away your warres, your princelie effairs;
The day of the Lord drawes neir.

O hirdes of Israel, heare yee the Lordes bell
Knelland fast in your eir,
Whilk biddes in plaine, leiue your triffilles vaine;
The day of the Lord drawes neir.

Persons that hes cure to preich vnto the poore,
Yee haue your wages too deir;
The layit ye will not teich, nor zit Gods words will preich;
The day of the Lord drawes neir.

I will you exhort, in termis right short,
Baith priest, channoun, monk and frier,
To slack of your sleuth, and shaw furth the treuth;
The day of the Lord drawes neir.

And ye brethren all, ecclesiasticall,
Serue your Lord God in feir,
Leue your ceremonies of your awin fund gyse;
The day of the Lord drawes neir.

Zour costly reparations, zour offerings and oblations,
Zour curious notes in the queir,
On the day of dreid sall stand in littill steid,
Quhen the Lords sentence drawes neir.

Princes and kings that sa ryall rings,
That suld haue all rule and steir,
Do justice equall baith to greit and small;
The day of the Lord drawes neir.

On the poore commons suffer no oppressions,
Bot humbly their plaints heir;
With extreme justice trespassours punish;
The day of the Lord drawes neir.

Syne with your sword let furth Gods word,
Our heuinly mirrour cleir;
And anker you sure on haly Scripture;
For the day of the Lord drawes neir.

Erlis, lords, and barons, hurt not your cōmons
In body, gudis, nor geir;
Do ye the contrair, your housis will misfair;
The day of the Lord drawes neir.

Be true to the crown, defend your regioun
That your forbeears coft sa deir,
And euer haue eye vnto your libertie;
The day of the Lord drawes neir.

I cry, in generall, on spirituall and temporall,
This lection that ye leir;
Remember, alwayes, that short be your dayes;
The day of the Lord drawes neir.

That day sall horribill be, and eik terribill,
Quhen that iust Judge sall appeir
In His burnand yre, to judge the warld with fire;
The day of the Lord drawes neir.

At ane trumpet blast we sall be all agast,
Heuin, hell, eird, sall it heir;
Syne stand before the Judge without ony refuge;
The day of the Lord drawes neir.

We sall giue rekning of our liuing
We haue spended in all maner;
As we haue deserued, sa sall we be serued;
The day of the Lord drawes neir.

That day the faithfull sall be right joyfull,
Before Christ quhen they compeir;
Bot the vnfaithfull sal be right wofull
When the Lords sentence drawes neir.

To vnbeleeuers all, this sentence giue He sall,
With ire and awful cheir,
Passe ye to the hell, with deuils to dwell,
The heuin ye sall neuer cum neir.

The just sall all stand, euen at His right hand,
Defended from all danger;
To whom He sall say, right sweetly that day,
The sentence quhilk drawes neir:

Cum heir, my elect, and my awin sweet sect,
Zour hyre sall not be in weir;
Baith saull and body in heuin eternally,
They sall dwell with me right neir.

Quhairfore, I do call on all men mortall
To rise, and be neuer sweir,
Bot euer beware of the wofull snare;
The day of the Lord drawes neir.

Digitized by Google

Awake, ay and pray, baith in night and day,
To Christ, that boght vs all deir,
To be our Mediatour in that fearefull hour,
When the day of the Lord drawes neir.

II.

Though thou a stranger be, and thinks great lang,
Anone thou sall pas to thy native land;
The hiest Iudge He will reuenge thy wrang,
His sentence sure the earth can nocht gainstand;
The day is neare, the hour it is at hand,
The mightie God will come without delay,
Deliuer sall His awin afflicted band,
And from thine eyes sall wipe the teares away;
Hope and reioise, for in the midds of strife,
Thou sall be sure of comforte in this life.

The day sall come when all the planets seauen,
Sall lose their light, and mightie influence;
The glistering starnis, and powers of the heauen,
Their force sall faile, and haile magnificence;
The saincts of God sall suffer violence,
The common course of mortall things sall stay,
The lieuly word sall get na audience,
For pittie, loue, and lawtie sall decay:
Then sall the Sonne of man be sene descend,
Quhilk to all things sall put a finall ende.

It sall be then as in the dayes of Noy,
When mortall men continued in their sin,
They builde, they wed, thay drinke, they liue in ioy,
Into the arke while godlie Noy went in:
Yet feare sall fale to heare the awfull din,
To see the ende and suddaine change of all;
The giltie minds abaisedly sall rin,
And wish the hils for feare on them to fall,
Bot vppright men shall clearelie vnderstand,
Their sure releefe and comforte is at hand.

The heauens aboue with noise shall passe away,
And be dissolued with hett consuming fire;
The elements sicklike that latter day,
Shall melt with heat and tyne their faire attire;
The sea and earth, and all this haile impire,
Sall be brunt up, and euerie thing shall burne,
Contain'd theirin, flesh, bodie, bain, and lyre,
Man maid of ashe to ashes sall returne:
Bot God the Lord, whose promissis are trew,
For heauen and earth hes height vs vthers new.

Who can devise? or yet be words expres?
What hart can think? or high ingine invent?
The maiestie, the perfite holines,
The glorie great, the beautie excellent,
The shining light, the heavenly ornament.
The day, the way, or yet the appointed place,
Of Christ's descense, downe throw the firmament,
When all His foes shall fall before His face?
No (Lord) our wit na higher can atteine,
Nor be Thy Word is set before our eine.

Digitized by Google

As fierie flauches with suddaine thundring thuds,
And glansing gleims shines all the world throughout:
Sa sall the Lord appeare into the cluds,
With leaming light, and with a suddaine shout,
The angels clean shall compass Him about,
With mightie sound the trumpet's blast sall blaw
The dead sall heare and rise all in a rout,
And all that sleepe in Christ sall thether draw:
Then thou (my saull) this body sall resume,
To meet the Lord and see the day of dume.

Then thou my saull, with great triumph and glow,
With saincts assembled on the other side,
Sall take the corps quhair thou was first before,
Unto the high and holie cietie wide,
With melodie we sall all thither glide,
Sing and reioyce even as the Lord hes said,
Into that blis and lasting life to bide.
Prepared for vs before the earth was laid:
So when the Sun has finisht everie thing,
To God maist high He sall remit the ringe.

But now my hart within my bowdin briest
I feill revert and wondrously reveif:
My saull sicklike hir sorrowing she hes ceist,
And of my sang a perfite joy can preif:
The life to come so firmely I beleeue,
That though all flesh to death were redy boun,
I should be sure the Lord wald me releeue,
Though all the warld were turned upside down
Lord, hallowed be Thy haly name diuine,
For power, praise, the reigne, and all is Thine.

III.

In the year 1705 was published a curious book called "The Western Martyrology, or Bloody Assizes, containing the lives, trials, and dying speeches of all these eminent Protestants that suffered in the West of England and elsewhere, from the year 1678 to this time," &c. We should have said "earlier than 1705;" for the edition before us is the fifth, and the book seems to have been published soon after the Revolution. At page 211 we read thus: "Next follow many excellent hymns made by several worthy persons that were prisoners for the sake of Christ." There is, however, only *one* hymn, and that not peculiarly "excellent," in its poetry, though its spirit is good. It refers very pointedly to the "Coming of the Lord," as well as to his Kingdom: —

Now Christ haste unto us again,
Thy sceptre for to sway;
Thy kingdom come, thy will be done,
Come Jesus, come away.

Set up the standard and prepare
War against Babylon;
For her destruction draweth near
As here we read her doom.

Lord, blow the trumpet, and awake
The nations round about;

Digitized by Google

Stir up the spirit of the Medes
   Which did all Babel rout.

For Babel must drink of that cup
   Which Zion deep did wound;
Jerusalem did first begin,
   And so the cup goes round.

Oh, then, let us rejoice, because
   The time appointed is
That Babel shall be seen to fall,
   And Zion shine in bliss.

Our Lord draws near, as doth appear
   By signs by Him foretold;
Then virgins come, meet your bridegroom,
   His wondrous works behold.

The night grows dark, be still, and hark!
   What is the bridegroom's voice?
That when the cry comes swiftly by,
   It may your hearts rejoice.

The foolish sleep in dangers deep,
   And think their Lord delays;
But His own Bride hath surely spied
   Some of His glorious rays;

And will not sleep, unless she keep
   Her watchlights burning still,
With oil in store, laid up therefore;—
   Let Him come when He will.

IV.

In the early part of the last century we find a Mr Geddes, minister at Urquhart in Murrayshire, giving us among his hymns, "A Memento, to be affixed on the Bed for Nocturnal Meditations." One or two stanzas may be quoted, as indicating that the writer's eye did turn in some degree at least to the Church's hope:—

The midnight's like securest times,
   Before the latter day;
When mortals shall increase their sins,
   And zeal doth quite decay.
Cockcrowing's like the trumpet's sound,
   Which all the world shall hear;
When faith on earth shall scarce be found,
   Then, judgment draweth near.

The dawning of the morning sky
   Is like these lightsome signs,
When Christ, our King, is drawing nigh,
   With healing in his wings.
The rising sun is like that time
   When Christ the King of Glore
Shall come with all his glorious train,
   And time shall be no more.

Digitized by Google

Poetry.

THE ADVENT.

"The day of the Lord it cometh!
It comes like a thief in the night;
It comes when the world is dreaming
Of safety and peace and light.
It cometh, the day of sack-cloth,
With darkness and storm and fire;
The day of the great avenging,
The day of the burning ire.

"Not slowly, slowly like twilight,
Not like the cold, creeping tide,
Nor barque from the distant offing,
Moving on o'er the waters wide;
But instant, like sudden lightning
In the depths of a tranquil sky,
From the west to the east in a moment
The havoc descends from on high.

"The day of the Lord it cometh,
When the virgins are all asleep,
And the drunken world is lying
In a slumber yet more deep.
Like the sudden lurch of the vessel
By night on the sunken rock,
All earth in a moment reeleth,
And goeth down with the shock.

"The voice of the awful trumpet
Arresteth the march of time;
With terror and woe and judgment,
It soundeth through every clime.
It speaketh aloud to the living,
And it speaketh to the dead;
Earth heareth the final summons,
And boweth the trembling head.

"The flash of the sword of havoc
Foretelleth the day of blood,
Revealing the Judge's progress,
The downward march of God.
The fire which no mortal kindles
Quick seizes the quaking earth,
And labours the waiting creation
With pangs of its second birth.

"Then the day of the evil endeth,
And the righteous reign comes in;
Like a cloud of sorrow evanish
The ages of human sin.
The light of the morning gleameth,
A dawn without cloud or gloom.
In chains lies the ruler of darkness,
And the Prince of Light has come!"

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

UNIVERSITY OF MINNESOTA
walt,cls v.25

The Quarterly journal of prophecy.

3 1951 002 795 809 R